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The Egyptian Village--A Missionary Opportunity

THE ECONOMIC LIFE OF THE EGYPTIAN FALLAH

By E. M. BAILEY, Minia, Egypt

THE terms "living wage" and "minimum budget" take on new meaning as one studies the life of the Egyptian peasant family, sees the quantity and quality of the food they eat, and the house in which they live. The average American farmer would find it quite impossible to cramp life into the limitations which are commonplace to his Egyptian brother. Centuries of experience with poverty make it possible for the latter to exist upon so meager a share of this world's goods as he receives.

The exact figures are difficult to get but it is fairly certain that only in that rare year when crops are good and prices high can the peasant family have an income as high as $250 for the year. This figure does not mean the cash income but the total value of all that they raise by their labor on the land or receive in wages from their work. The actual cash income probably does not reach to a fifth of that figure.

What are the reasons for such poverty? They are many of course, some evident, and others more obscure. Let us try to trace a few of them. Egypt is almost entirely an agricultural land, more than two thirds of all those gainfully employed being listed by the census as workers on the land. The comparative figure for the United States, a nation we commonly consider as being agricultural, is one fourth. Ardent boosters of Egyptian industry point with pride to the figures showing the percentage of increase in the manufacture of various sorts of goods. While these percentages of increase are indeed startling they lose significance when one remembers that a large percentage of a small number is still not very large, and that Egypt is without the two most important minerals, coal and iron. She will therefore remain predominantly an agricultural nation and the condition of life she affords to her farm population will be the fundamental fact in her national progress.

What then is the status of the agriculturalists of Egypt? They may be divided into three more or less distinct classes, those who own land,

THE IBIS, Mission Boat. Built as a pleasure boat, owned for a time by a maharaja of India, it has borne the Gospel message to the villages of Egypt since 1860.

those who rent land, and those who work on the lands of another. The first group, the owners, numbers about two million people. But a million and a half of them only hold a half acre or less. Another group of just under half a million have an average of about two acres, while a much smaller group, roughly a hundred and fifty thousand people, own the remainder of the land with holdings that run in many cases into thousands of acres. To put it another way, 68 percent of the owners have 10 percent of the land, 25 percent hold 20 percent, and 7 percent hold 70 percent of all the tillable land of the country. Comparison of figures for ten and twenty years back reveals that the land being added to the tilled area through the efforts of the irrigation department is going to the large land owners. During the past twenty years the small holders have increased but the size of their holdings has decreased while on the other hand the average size of estates in the upper bracket has increased considerably.

The land is fertile, the water fairly sure, the sun constant, and the temperature mild so that the land can be cropped the year round but even with this advantage a half acre cannot be made to support a family in decent circumstances. The crops gathered, according to the Government Almanac, average as follows: corn, 40 bushels per acre; beans, 22; wheat, 26; barley, 33; etc. for the food crops. Cotton, the big cash crop does better in comparison giving from 4 to 5 bales per acre. It has been some years however since the price of cotton would make it valuable enough to do more than pay the rent.

The owners with small plots of ground commonly rent a little more to bring their bit up to an acre, or two if the family is large enough to furnish the labor necessary. Few

Water carrier filling his goat skin.

can manage more than that amount with the primitive hand labor in use. The rents paid for land vary from $30 to $75, depending upon the fertility and location with respect to the markets. Enough cotton to pay the rent, and enough food to keep the family from going hungry is the goal of the renter. Success in that effort and he is content, but the narrow margin often goes when misfortune falls, and the peasant must go into debt.

Those who work for wages are even less fortunate. A grown man may get work for half of the year

on the great estate for the sum of 15 cents per day, with the women and children toiling for a still lower pittance during certain seasons of the year.

The total picture then is one of poverty which you and I are scarcely able to comprehend, much less understand. The reasons for such poverty lie deep. The fundamental one is that man is not worth much in Egypt. Ever since Joseph bought the land for Pharoah it has been considered as the possession of the great lords, and the peasants were only the animals who worked it for him getting a bare living in return.

If the total national income could be divided equally it would still produce poverty because of the dense population of the country. The tillable land has more than a thousand to the square mile, with certain provinces where the land is all good supporting fifteen hundred and more. No other area of the world which is so purely agricultural supports the same density of population. Dr. Wendell Cleland presents some interesting comparisons in his book "The Population Problem of Egypt." "Egypt has 0.39 acres per person, Japan 0.49, China 0.55, England 0.88, and Belgium 0.90." These other most densely populated nations, with the exception of China, are highly industrialized.

The plight of the Egyptian peasant is further realized as one remembers that the division of returns is not by any means equal. The very high rents divert the greater portion of the wealth produced to a small group of wealthy landowners who are able to make lavish displays of their means leaving the workers with the most meager of incomes.

Why do they not rebel? Custom is strong in the East, and for centuries they have been accustomed to live upon a plane little above that of the animals who bear burdens and work on the land. Having never known anything better they are content with their lot.

A second reason is no doubt found in the physical condition of the peasant. He is so weakened by diseases which sap both mental and physical vigor that he lacks the courage to make any move which might take away his present pittance. Constant undernourishment together with the two parisitical diseases, hookworm and bilharzia tend to reduce the energy level to the lowest point. These two diseases are so nearly universal among the peasants that no one knows for sure the exact figures of infection. Poor eyesight caused by various eye diseases such as trachoma and various forms of ophthalmia further add to the burden of physical suffering born by the peasant.

The results of such poverty are evident in every phase of life. The house is a hovel of mud in many cases with a single entrance through which the family enters along with the livestock. The latter remain inside for protection during the night. Smoke from the oven enters the room, lacking a chimney to carry it out.

Clothing must be of the simplest. A single cotton garment suffices for each of the children and little more

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Cultural Limitations of the Fallah

By MRS. W. B. JAMISON

Night had settled down on the little village of S. The day had been a full one of visiting in the homes, of trying to bring a message of hope and comfort to a family suddenly bereft of husband and father, and then came the evening meetings. Since the place was small, three showings of the lantern pictures must be given in order to accommodate a picture-hungry crowd. As the tired missionaries, with only a dim lantern, gingerly picked their way through the black-dark streets much the worse from the animals having just recently been brought home from the fields, a great many thoughts raced through weary minds picturing the inevitable contrasts of the present with the past but always ending with high hope for the future.

Let me say at the outset that the village mentioned here is typical of hundreds of villages s c a t t e r e d through the Nile Valley. There is no place in this article for the few favored centers possessing good schools with t r a i n e d teachers, churches, or halls given over to such cultural influences as lectures and music. The thoughts on the above mentioned evening were with the less favored people of this land whose homes are in the mud-brick villages where there is little or nothing to stimulate aspirations to a higher type of living. We are not referring to all of the comforts of our present day civilization, either; for there are many among my readers who can look back upon a childhood devoid of telephones, free mail delivery, motor cars, radios, daily newspapers, but yet there were always those influences in the home which led its members to desire and to aspire to the well-worth while things of life. There may not have been many books and no circulating library in the neighborhood but there were always the Bible, the church papers and a few of the good old classics in the bookcase in the sitting-room. Egyptian villagers know no such luxuries. Were even a few books available only a very small percentage in the whole village of several hundred inhabitants would be able to read them. Even the Bible, so precious to us, with all of its beauty and cultural influence would not be an open book to them. We may laugh now at the old-fashioned w e e k l y newspaper which came into our homes, but there was a wholesomeness about it that influenced its readers for good. Not even that touch with the outside world ever comes into thousands of homes in the villages for, once again we say, no one in the home could read it.

How many of us, as children, were ever permitted to visit an art gallery with its rare masterpieces? Possibly very few but we did have pictures on the walls of our homes and they were clean and pure. A mud wall isn't very conducive to picture hanging but we are delighted when we go into village Christian homes to find even the gaudily colored pictures of their saints and priests. Often so strong is the desire to beautify that we find on their walls most unwhole-

some advertising pictures of nude figures. Once during a village visit, the missionary and evangelist were making a call in a Christian home. Among the pictures of saints upon the wall was the nude figure of a woman. The missionary remarked to the evangelist that that picture should come down for it had no place among the others. Immediately he repeated the remark to the host who at once turned the face of the picture to the wall instead of removing it. Some time later the missionary was again in that home and the picture was still facing the wall.

When the opportunity for seeing good pictures is given to our villagers, they lose no time in taking advantage of it. They come in crowds to the meeting-place when it has been noised abroad that lantern slides will be shown. Many of them would never think of coming to hear a sermon but they will listen to, and to a certain extent, enjoy a Gospel or temperance message if it is illustrated by something they can see. This proves to be one of the most effective methods of bringing cultural influences into the lives of those who have so little.

Often the children in the Sabbath Schools at home take the picture cards and story papers as a matter of course but in these villages the children clamor for the picture cards and treasure them in their homes. We find them tacked to the walls or made into little booklets and thus they satisfy a love for the beautiful.

When those of us who are older look back upon our childhood we realize that much of our culture was made possible through a beautiful home life. The father and mother were equals in education and aspirations and the home was founded upon mutual respect and genuine love. The children were taught to obey and learned to love the parents and each other through the example set before them. How many of our village homes are set up on a vastly different foundation! When a young man arrives at a marriageable age, his parents set about to find him a wife, preferably among their relatives. He may, or may not, have some education, but whether he does or not, has no bearing upon the selection of his wife. He must be married and if a suitable agreement as to dowry can be made, the deal is closed. The two contracting parties may have nothing whatever in common, but they marry and the home is set up. The wife becomes a convenience and she begins her cooking, baking and child-bearing. If the dispositions of both husband and wife are not too different, they may make a happy "go" of it, but as time goes on and irritating troubles arise there is nothing at all to hold that home together. Among the Muslims, especially, a divorce is easily obtained, the father and mother seek other partners and the children are set adrift. Thus, the home, instead of being a cultural environment in which to train the children, becomes a hell upon earth and innocent little souls are marred and scarred for life.

Happy is the family even in a mud-brick village, and even though the parents may be unlettered, if they have the opportunity, and take advantage of it, to send their children to a mission or church school. And

how fortunate are the villages having even a few homes where Christ is honored! I am thinking of a village not far from here where there were only two homes of such wholesome influence in all that village but that was before the little mission school had to be closed for lack of funds. Those two were the homes of the two teachers of the school. One young teacher and his bride were used to better things than that village afforded, but for the love of their Lord, they were willing to take up their abode in a mud-brick house with only dirt floors and wooden shutters for windows. The time was drawing near for the arrival of the first baby. Because this young woman had been educated to better things she had made the garments for her little one in anticipation of its coming, not waiting until after its birth to see whether or not it would live. She did not want to leave her young husband alone any longer than necessary and so delayed her coming into the mission hospital just one day too long. Labor came on in the night and that frightened young husband and wife awoke to the fact that there was not a train, a taxi, a telephone or a telegraph office to put them in touch with the outside world. Their only recourse was to a Muslim midwife who didn't know the first simple lesson of sterile cleanliness. She even refused to deliver the mother on her own clean bed but dragged her down to a piece of matting on the dirt floor. The baby was not washed but rolled up in a piece of cloth and put into a tub under the bed, even though her little garments were all ready for her, and the mother was left as she was on the floor amidst the litter incident to the birth. At day break the young father was able to send a telegram from a nearby railway station to the sister of the wife and it was thus that the sister and the missionaries found this little family eight hours later.

Even that experience didn't dampen their ardor from exerting every ounce of energy towards bringing to that village the cultural influence of a Christian home and a Christian school, but a school can't run without money so it was closed and the teachers with their families were transferred elsewhere. You say, "Why don't those villagers support their own school?" Let me ask, "Are you ever conscious of a lack of something in your life when you don't even know that you need it?"

In our youth, especially in the rural districts, much of our culture, as a community, centered around the country school. There were entertainments which we got up ourselves, socials, and choral groups. All of the young people in the community may not have had the same exalted aspirations, but there were enough of those who had such to influence the others. The school teachers were usually high type individuals and worked for the best of the community interests. And thus we find it out here. Wherever one finds a mission or church school in a village, there he will find a center for cultural advantages. And the children emanating from such homes and such schools will attract other children to like advantages. From such centers have come those who aspire to better things, hence our pastors, teachers,

evangelists and many of their wives have been led into their present situations through these cultural influences that have been brought to them through Christian homes and schools which have been as leaven.

Where there is no church and no school to gather people together, there is nothing to uplift. The ordinary village gatherings consist in weddings, funerals, and religious pilgrimages, not uplifting but rather, lowering. A wedding should be a time of pure joy but more often than not, it is rendered vile and unholy through the dancing women, crude jokes and, if Coptic, liquor. Instead of coming to the marriage altar with joy and anticipation, too often the bride comes with dread. Instead of her life opening out unto a fuller, freer one, she knows that she is beginning years of drudgery. So her wedding lacks all that is uplifting.

Where is there a little village child who hasn't witnessed all that is degrading at a mourning for the dead? Who hasn't looked on in open-eyed wonder at the neighbors, as they smeared themselves with black dye or mud, meanwhile shrieking for the return of the one whose soul has just departed? The silent bearing of grief is not known. To control one's feeling is "not the custom," so even funerals lack all that would uplift to a nobler living.

In the name of religion pilgrimages are made, saints' birthdays are celebrated and tombs of ancestors are visited but there are no cultural advantages in these performances. Oftimes all that is evil and degrading is done. When crowds gather for such celebrations the animal instincts are given free rein and there is nothing of cultural refinement present in any form.

From all of these we turn to the villages where we may find groups of Christians of our own evangelical churches. Around such a church and its activities center all the cultural possibilities for the whole village. When such Christians gather together it is for singing the purest of songs, the reading and explaining of God's word and of offering to Him their petitions of desire and gratitude. Many such Christians are weak babes in Christ but their very gathering together tends, not to drag down and degrade, but to uplift and elevate.

I think we'll all admit that good music is one of the most effective of cultural influences, and who can measure its effect in the life of each one of us? Only in our evangelical churches and church or mission schools can we find songs of an uplifting type. To meet this need for pure songs many of our missionaries and Egyptian brethren have given much of their time and energy to the translations of psalms and hymns as well as some of our Christmas and Easter songs and choruses. Our people like to sing although they are not musical. In a nearby town the evangelist has an accordion which he uses in all of his meetings. He plays by ear only, so takes every opportunity to hear new songs in order to give them to his people. In that little town, his meeting-place is the only cultural center to be found. He and his wife, through their Christian home and family life, through

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Village Education In Egypt---As It Is or As It Might Be

By A. A. THOMPSON

Will you come with me this morning to visit a village school? We will choose one of the Synodical Schools in a typical village within easy driving distance from a strong Christian center in upper Egypt. Our village forms an attractive picture from a distance with the sun lighting up the spirals of smoke which rise in the clear morning air, and the graceful fronds of the palms keeping guard above it. The picture becomes more drab as we draw nearer, and we begin to realize that mud walls, and dusty streets make houses very difficult to keep clean.

We leave our car to go on foot down one of the narrower streets and presently we stop before a building, from which there comes the hum of voices. We have arrived at our destination. But, you protest, this is no place for a school. The building is a church, and there is no playground. All very true but none the less it is our school, and it is housed in quarters better than many of the Synodical schools because there are stone slabs for a floor. True it has not been swept for some time but you must remember that the teacher is an educated gentleman, far too grand to do such menial labor as sweeping the dirt and litter from a schoolroom floor, and the church is too poor to hire a janitor to do the work.

Before we go far enough to be noticed let us have a look round. The entire absence of any typical school room furniture is the first thing that attracts our notice. Boys are seated on the church benches with feet dangling except where they have turned round, and are using the seat as a table upon which to write. A few combination desk-and-seat sets made by the local carpenter, care for a few of the children. A small table for the teacher, and a bit of blackboard, perhaps three by five feet are to be seen at the far end of the room.

Of the sixty youngsters in the room not more than a fourth seem to have a book of any kind, and not more than half of them are busy with composition books. The teacher is engaged in correcting exercise books of some sort with a great crowd of boys around him waiting their turn. One of the larger boys is pacing up and down the aisle with a leather strap in his hand keeping watch over another crowd of smaller boys who are at work with arithmetic exercises, copying the problems from the board. When certain of the more active ones without any task in hand begin to whisper or play he quells them with a loud hiss. They then relapse into silence and inactivity.

We will enter now, and make ourselves known to the teacher, who rises quickly as he sees us, calling at the same time to the students to stand. We return their salute as we pass up the aisle to greet the teacher. We now become the center of all activity in the school. The children sit in silence and watch to see what we will do. Would you like to hear a few classes? Let us begin with the

English. A group of five boys are called to the front. The teacher gives us one of the two books, leaving the class the other, which is passed from one to the next as they read. The reading is rather wooden and the pronunciation of the teacher, as he corrects the boys, not above reproach. You would like to know about his training? He has the primary certificate having gone to school in an institution without any English or American teachers for the English classes. Considering that, they read well in his classes.

When we ask the reason for the interest in English in this village we are told that the primary course, which this school follows, calls for eight or nine hours of work per week in that language. The teacher is quite proud of the fact that last year two boys from this school were successful in the primary examination conducted by the government and now hold the coveted certificate. What are they doing now? Oh, they are sitting at home, one of them doing nothing at all, and the other helping his father a little with his business affairs, acting as clerk or secretary for him. Neither of them is able to go further in school, nor to make any use of the English they have learned.

Rather futile did you say? Just listen to the tales the teacher has to tell of the boys who have gone from this school to become professional men, or clerks in the government offices in Cairo, half a dozen of them at least in the past ten years have gone out and are now becoming rich. Who knows when God may be kind to us again and another of our pupils get a good job in the city.

We now call for a class in Arabic and another group of boys is brought before us. After they have read for a bit, the missionary who is our guide asks them some questions about what they have read but finds that they seem to have put more emphasis upon the sound than the sense. He then turns to us and explains that this piece is written in what they call "high Arabic," and that the vocabulary is quite outside the ordinary language of everyday use. We recall our college work in education and remember that the m o t h e r tongue is expected to be one of the richest school subjects in its social values. We wonder how youngsters are to get these values if their language study is all to be in a more or less foreign tongue.

We have heard somewhere that the primary course calls for some elementary science and hygiene. We ask to see the equipment. There is none. What, science being taught without provision for experimental study? "Oh yes, the boys do quite well in their examinations," the teacher says. "I explain everything in the syllabus quite clearly and they understand it perfectly."

We leave the school somewhat depressed. Here is a village school which seems to have little contact with the life of the village, and which can be considered successful only as the students leave their home surroundings for a career elsewhere. The school seems to miss many of the fundamental needs of the child, and makes so small a contribution to better living in the village.

To be fair we must point out that this picture is not complete. There are village schools in separate buildings, with more nearly adequate equipment, better organization, and cleanliness. In the province in which the school we have just described is located, there are at least 31 schools which are known as Synodical Schools. Eight of these have either a separate building, or classrooms separate from the church itself. This leaves 23 schools of the one teacher type which conduct their work in the church building. They are all following the government course of study, the goal of which is the securing of a primary certificate, and a job outside the village.

There is another type of school being developed at the present time which is of quite a different character. The "Ilzamia" or compulsory school is the institution which seeks to carry out the provision of the constitution that all children between the ages of seven and twelve shall be in school at the expense of the government. All foreign language is left out, and certain other of the material provided in the primary course. A new syllabus has just been published by the Ministry of Education, and is now being distributed to the schools.

Some desirable changes have been introduced in this new course of study. It is only planned that the children shall spend one half of their time in school, and the other half of the school day is free to help their parents, or engage in some useful employment. Quite often the girls come to school in the morning and the boys in the afternoon. This new syllabus calls for about 21 percent of the time to be spent in memorizing the Koran and studying the Koran and Islamic religious lessons; a little over 38 percent of the time is given to the Arabic language; 23 percent to Arithmetic, and the remainder to a smattering of history, geography, health lessons, etc.

This school is the lineal descendent of the mosque school of days gone by where a little group sat on the floor around the feet of the sheikh and repeated after him in unison the passages from the Koran till they had learned them by heart. It is predominantly a religious school, somewhat modernized, but still very much Muslim in its emphasis. It will not lead the boy away from his village because it does not lead to or prepare for anything else. Neither does it prepare for life in the village upon any very different level, nor stimulate the boy to make a contribution on his own to the life of the village.

Let us turn now from these schools of the present and dream for a little of some of the things which a village school might be and do. This institution, being in a community where nearly all of the people must make a living from the land, will be close to the land. The building itself will be built of sun dried brick, plastered on the inside for the sake of cleanliness, but simple in form and equipment. An effort will be made to strike the happy medium between the poverty of the village, and the needs of an adequate school plant.

It must be an elementary school in the very nature of the case, and as such must give much attention to our old friends, the three Rs. The Arabic taught will, however, be as simple

as the classical can be, and as close to the spoken language as possible.

Beyond these tool-subjects there will be a certain amount of elementary cultural and scientific training, designed to enable the child to appreciate the beauties of his rural environment, and to understand that it works by law and not by the arbitrary ruling of some unknown spirit. He will be taught how to care for his body, and be introduced to the delights of wholesome games.

Because of the fundamental nature of man he will be taught to use his hands. There will be a garden large enough that each of the larger boys may learn something about the growing of plants, and at the same time get up a healthy sweat doing it. Shops will be developed where the village crafts may be studied, not so much for the sake of increasing family income as to teach the compatibility of hand and brain labor. Work in wood, clay, palm branches and leaves will be done. For the girls there will be sewing and cooking taught upon a vilage level, and with village equipment.

There will be classes in Bible and periods of worship but the fact will be faced that religion is caught rather than taught. The whole atmosphere of the institution will be pervaded with the spirit of the Master who taught that "thou shalt love thy neighbor as thyself" is a command of importance equal to that concerning love for God.

This school will not confine its efforts to those whose names are written on its class rolls but will reach out to the community with various organized c o m m u n i t y services. Classes for adults to bring them technical knowledge, literacy, or enjoyment as they may desire, conscious effort being made by the teacher to stimulate their desires, will be organized. Mothers will be gathered in classes with their babies, not merely to wipe out the sore eyes but to learn how to alter conditions which cause the sore eyes. Older boys and girls will be organized into classes of various sorts which emphasize community service.

As the fundamental philosophy of this school there will be the belief that the divinely ordered processes of nature, which the farmer touches so intimately, are holy, and that the man who tills the soil has greater opportunity to come into close touch with the Infinite than any other, provided he opens his eyes to the nobility of life round him.

CULTURAL LIMITATIONS

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their untiring efforts to bring something better to their people and through their whole-hearted devotion to their Lord, have shed more sweetness in their village than any other agency could have done. They have gathered into that little mud-brick church a group of men and women who are learning better things than they could find elsewhere. Would that every village the length and breadth of this Nile Valley had for its cultural center just such a church! What a lot of happiness and joy could be brought into otherwise barren lives!

Edmu-A Start

By E. M. BAILEY

NO doubt as you have been reading these articles in this special number of the Magazine, you have been saying to yourself, "We ought to do something about it." You have read of poverty almost beyond the imagination of depression days in the United States, and have had described to you some of the results of that poverty in the lives of the Egyptian peasants. You have read of the conditions which face the Christian village schools, of their present inadequacy, and of the wonderful things which a genuine rural program of education might do in an Egyptian village.

Your missionaries in Egypt have for some years been conscious of the need for village schools, but because they lacked the resources, both in men and means, have been unable to do much more than hope. Today that situation is changed. While still unable to do all that ought to be done, they are making a start, and as you are well aware, great oaks from very little acorns grow, provided of course they get proper water and sunshine.

The "Obedience Fund," concerning which Dr. Anderson has written in the United Presbyterian, makes possible this venture in the field of rural education. The place chosen is Edmu, a typical Egyptian village on the Bahr Yusif, or Canal of Joseph, near the western desert and at a distance of about 9 miles from Minia. The Christians in this village are more alive to the situation which faces them today in connection with the education of their children, in the atmosphere of the government compulsory school, than are most communities. They are also more willing to accept a program which does not lead to the government clerkship and ready to offer some support to the school which might be worked out along new lines.

As Dr. Thompson has told you in his article, the Government compulsory school, known as the "Ilzamia" school, is being rapidly expanded to include the full age span of 7 to 12 which it is intended to cover when complete. In this village the children from 7 to 9 are now enrolled and each year an additional group will be added till they are all included. The program of this school gives a third of the time to Koran and Muslim religion, a third to Classical Arabic, and the remainder of the time, eight periods per week, to the other work of the curriculum. It is this strong Muslim religious emphasis which makes it undesirable that Christian parents should send their children to it.

The operation of this law sets in some measure the limits and the nature of work we shall do in the regular school portion of our program. We will have children of 7 to 12 years enrolled because they must go to school. We will be very largely restricted to Christian children because of the rules set up by the government for the religious training of the Muslim children. We must give work in the three Rs of a standard at least equal to that of the compulsory

schools. We must satisfy the government inspectors that we are doing such acceptable work and that we are helping them to enforce the compulsory school law.

It has been found possible in certain sections of the world where a primitive society is found with only recently written language having as yet no literature, to carry on very useful rural education with very little emphasis upon the printed page, and no concern at all as to adult literacy. Even if the requirements of the government, mentioned above, did not compel greater attention to a literary elementary training, other facts in the life of the people would do so. Egypt, in spite of the primitive conditions under which many of her citizens live, is far from being a primitive society. Its culture goes back in history far beyond our own, and the literary traditions of the present civilization, that of Islam, are strongly developed.

This strong literary tradition presents a rural school with one of its first problems. The language of the Koran, the Classical Arabic, is almost as sacred as the book itself. It is held by many that the language of the angels is Arabic, and that the Koran cannot be translated into other languages. Such veneration for the language of a book written thirteen hundred years ago directs the teaching of Arabic in the schools into channels which are widely divergent from the language of common speech. This simpler Arabic is despised by the learned as unworthy of written form. To teach a child who is to be in school only five years to read and write a language which is to him very largely foreign seems rather futile. It is too difficult to allow him to acquire great proficiency in the short

Edmu Ferry.

time available, and leave him time for anything else worth while.

In searching for a basis of language sufficiently simple to allow of rapid progress by the village boys, and at the same time sufficiently near the classical to avoid offending the educated classes, we have begun the preparation of a word list compiled from the vocabulary of modern newspaper Arabic. The entire vocabulary of six daily papers and three weekly magazines has been tabulated, giving us a list of some ten thousand different words, together with their occurrence in the various publications. It is thus an index of the commonly used words in the simplest written Arabic that can be found, and it certainly contains a large number of words which are also in common use in the spoken language of the people. With this vocabulary we hope to develop primers and readers which will make it possible for the village boy to acquire a reading knowledge of his language with the least effort, and the maximum satisfaction.

The work in writing and arithmetic, are very largely the same sort of things that might be done by any progressive elementary school anywhere.

Beyond these fundamental, or tool subjects, there are a great many things which a village school ought to teach. A study ought to be made of the health needs of the children and a program devised by which the school can help to remedy their defects. Handcrafts, gardening, organized games, and so on, are all on the list of activities which our village school hopes to develop as part of an elementary village school program.

We cannot claim to have done more than make a start in any of these various things. We have purchased a few carpenter's tools and are doing a little work in wood with several of the larger boys. We have some simple weaving frames and are using them with the smaller boys. A class in sewing has been begun for the girls. Three small plots of ground have been planted and gardening on a small scale is now under way. These are of course only experiments and beginnings.

The great field of community contacts is also untouched with the single exception of a small group of men who are coming twice a week at night for help from the teacher of the school that they may learn to read. Of the other dreams which we have in this direction we will say nothing at present, hoping that in time we may have something worth while to report.

The two young men who are the teachers form an excellent pair. One of them is a graduate of Assiut College, in the Arts Course, and the other has had several years' work in the same department. This program of studies was designed by the college for the purpose of giving a more liberal education than that of the Government program. These teachers are educated far beyond the level of the village yet they have not lost touch with it, nor do they feel themselves above it. They have a most excellent spirit, and are both anxious for the growth of the Kingdom of God in the hearts of men. They

are desirous that they may make some real contribution to the welfare of their community. The sewing class is taught by the sister of the evangelist who enjoys it very much and finds that it gives her something worth while to do.

Will you join with us in prayer that in facing the many and varied problems which this new venture brings wisdom from above may be given that this school may be able to make a vital contribution to the welfare of rural population in Egypt?

THE ECONOMIC LIFE OF THE EGYPTIAN FALLAH

(Continued from page 421)

for others of the family. The head of the household may have a pair of shoes to wear when he goes to market, or to town. A little finery for the wife will complete the picture. Furniture in the house is almost nonexistant. On cold winter days they will seek for a spot in the sun and away from the wind while the night finds them sleeping on the top of the large flat oven or furnace heated by burning cornstalks.

Food is largely confined to a thin crisp bread made from corn meal, baked in quantities, often the supply for a month being prepared at one time. Meat is seen rarely and vegetables only in some villages. Butter and cheese are sometimes made from the milk of the family cow or buffalo, but they must be sold rather than eaten.

Such in brief is the lot of the Egyptian peasant. His farming is not subsistence but existence level. He has never heard the message of the Christ, "I am come that ye might have life." Hard as their lot is they seem for the moment to be content. As modern civilization makes its impact on the village by means of the radio, the newspaper, the bus, making regular trips over good roads to the town, compulsory education, etc., this contentment seems almost certain to change. It can be only a matter of time till the Egyptian peasant demands more than he now receives. Grant that the Church of Christ in Egypt may realize the social implications of the gospel and make some effort to ameliorate these conditions before bloody revolution destroys society.

O Master of the modern day,
Our hearts are kindled as we know
Thou walkest still along life's way
As in the ages long ago!
And by the magic of Thy will
New worlds Thou art creating still.

Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy spirit into man!
God of the present age and hour,
Thrill us anew with holy power!

—*William Stewart Gordan, From Missions.*

Suggested Devotional Service

For Program-Study on "The Egyptian Village"

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE

CALL TO REMEMBRANCE FOR MAY
"REMEMBER HIS COMMANDMENTS TO DO THEM."—Ps. 103: 18

Scriptural Introduction: Exodus 20: 3-17. (All present stand and repeat or read Scripture in unison, and remain standing for first song.)

Leader: "Great peace have they which love Thy law: and nothing shall offend them."

Song: Bible Songs Hymnal No. 137.

Scripture Lesson: Ps. 119: 1-8, 97-112.

Leader: There are many commands recorded in the Scripture. These commands are of very greatest importance; they concern man's physical and spiritual welfare, his temporal and his eternal interests. A command may be unknown and so not obeyed. A command may be known and either willfully disobeyed or cheerfully obeyed. It is obvious that a command can only be of real value as it is obeyed.

In the Old Testament there is a group of commands variously called the Ten Commandments, or the Decalogue, or the Moral Law. These have entered into the laws of the civilized peoples of the world. They have been tremendously influential in the life of nations and in the lives of individuals. To have been thus influential they had to be obeyed. The Old Testament puts great emphasis on obedience. God inspired the Psalmist to utter this call to remembrance: "Remember His commandments to do them."

The New Testament equally emphasizes the importance of obedience to God's commands. Jesus affirmed the permanent value and binding character of the Ten Commandments, and added an additional commandment as follows: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jesus, emphasizing obedience, told this story: "A certain man had two sons; and he came to the first, and said, 'Son, go work to-day in my vineyard.' He answered and said, 'I will not': but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir': and went not." At other times Jesus said: "My doctrine is not mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself"; "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father."

Scripture Lesson: Matt. 7:24-27; I John 5:2, 3.

Leader: The Bible promises that "All the ends of the world shall remember and turn unto the Lord." As we remember God's commandments to do them, we are furthering that promised time when "all the ends of the world shall remember and turn unto the Lord."

Poem of Consecration:

"Jesus, confirm my heart's desire,
To work, and speak, and think for Thee,
Still let me guard the holy fire,
And still stir up Thy gift in me."

Prayer: For the conversion of the people of Egypt. (For suggestions, see 23-29 Days in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 133.

Foreign Fields Survey Committee

ENROUTE AGAIN

WITH the Egypt Annual Meeting, then Nasir in South Sudan as our objectives we journey on.

Our boat, the Strathmore, sailed from Bombay on December 18th. The first stop was at Aden where we took the offered opportunity to visit Solomon's Tanks located there, great reservoirs hewn out of the solid rock of the walls of an extinct volcano. These tanks, which take ten years or more to fill from rains and trickling mountain streams, will hold thousands of gallons of water, but when we saw them they held but a few gallons and a little boy who turned hand springs between his coaxings for coins. Fortunately the town no longer depends upon these tanks for water but gets its supply from artesian wells.

We arrived at Suez the morning after Christmas and were met by Miss Helen Martin who drove us the ninety miles across the desert over a splendid macadam road to the Cairo Girl's College where we were to remain until the opening date of the Annual Meeting.

Since, as the young student of the college wrote, "People come to Egypt to see the iniquities," the committee on the arrangement of our itinerary so planned that we might spend these intervening days in seeing a few.

We visited the museum, Sehemy's House dating back to medieval days and now open to the public, for a price of course, the obelisk that marks the site of ancient Heliopolis, the site of the old city of Memphis where we saw the huge prostrate statue of Rameses II, the Step Pyramid, the Tomb of the Sacred Bulls, and the Tomb of Ti. Each of these is a story in itself for which we have no space here.

On Friday afternoon we started out for the Annual Meeting in Assiut, Miss Martin again taking us in her car. The drive along the Canal Road was delightful; the day was bright and the scenery beautiful. However, construction work sent us on at least three long detours so that we were on the Canal Road less than on the detours, and really doubled the drive to Beni Suef where we were to spend the night.

Between Beni Suef and Assiut is the town of Samalut. Here we stopped to call on Mrs. Marie Katsha, a graduate of Cairo Girls' College, and her husband, Dr. Fatma Katsha. For some time Mrs. Katsha had wished to have a Christian Primary school and two and a half years ago she and her husband, who has entered wholeheartedly into her plans, succeeded in opening a day school in a rented house. Enrolment has now grown to 175 boys and girls and they have the site and the architect's plans for a regular school building.

We were deeply interested in this school for it represents exactly our hope for our mission schools, the development of leaders who will on their own initiative give to their home communities of that which they have gained.

Annual Meeting was a happy time for all of us. After months of hard work and loneliness in a foreign land,

these few days with one's own people become very precious to the missionary. There is more to Annual Meeting than fellowship, however. In amount of work it differs little from General Assembly. There were anxious times, too. In the face of depleted force and funds we saw in Egypt, as the president of the India Association said of India, "A far-flung line grimly holding on," and fearful lest further depletion should cause their fingers to lose their grip here and there. Surely we will not let this happen.

It became my great honor at this meeting to present the 30-year service pin to Miss Carol McMillan.

On January 8 we repacked our baggage for the forty-first time and began our long journey up the Nile to the South Sudan. The trip called for many changes: first by train, then by boat, again by train, again by boat, and finally by truck and launch to Nasir.

From Shellal to Wadi Halfa the shores of the Nile are quite different than I had expected. Instead of the broad fertile valley of lower Egypt, bare, rugged mountains come right to the river bank or are separated only by a narrow strip of rock and sand. Small villages are strung along the river, no great distance between them. In places palm trees appear to be growing out of the Nile. When the waters lower there will be a narrow strip of tillable soil where the villagers will have at least

Missionaries under the Women's Board, with Mrs. Harriet Boobyer, Mrs. A. J. Randles, Miss Anna Milligan and Mrs. John P. White.

three months to cultivate grain to supplement their fish diet.

Along some sandy stretches we saw the "shadvof," the artifice for lifting water from the river to irrigate the land above it. The ground is too rugged, however, to allow water to be carried inland for any distance.

We were sorry when it came time to transfer from boat to train for the next part of the journey led through the Libyan desert and we anticipated heat and dust. Imagine our pleasant surprise to find that tinted and shaded windows, upholstered seats and electric fans made our compartments almost air-conditioned and comfortable. We traveled by train de luxe for the first time since leaving America, and this by the courtesy of the Government Railways in the form of quarter fare rates.

We visited Gereif and the Bible Women's work in Omdurman and Khartum North during the few days' wait for the boat which would take us to Malakal at the junction of the White Nile and the Sobat rivers. From this point we traveled through wild country and strange sights met our eyes on every hand —strange grasses, strange trees and some hippopotami, but at such a distance and so little of them showing above the water we should not have known had we not been told.

At Malakal we changed from boat to truck for the last lap of our journey. We rode one hundred thirty-four miles in the driver's seat of a large Ford V-8 truck over a very rough road which skirted the Sobat all of the way.

In the rainy season this region is largely swamp and the road impassable, but now it is dry and baked hard as flint. If you can picture large, irregular yawning cracks between, you will have an idea of the appearance of the road-bed and, with a bit of imagination, of the roughness of it. It was a testing time for bones and bolts.

At times the road was only auto track wide with dry grass higher than our heads crowding each side, the logical place for a lion to appear and roar a protest against our invasion of his territory, but none did, although lions are here. We did see gazelle, foxes, waterbuck and tiang, however, and many different birds, too, as the pelican, maribou, crane, heron, egrets, and hundreds of little birds of lovely plummage that we could only admire as we passed. And why should there not be myriads of birds here with such an abundance of fish, frogs, toads, bugs and seeds—a banquet table spread before them daily where they may eat according to their fancy.

Twenty-two miles by water from Nasir, Mr. Adair met us with the Mission launch and the long journey of 4269 miles from Bombay to Nasir was thus completed.

In the few days that we have been here in Nasir we have visited the school, the orphanage, the church, and the clinic. We have found the Nuers to be primitive people. Their homes are made of grass tukl; their food, the durra and fish or crocodile meat with little variation; their

(Continued on page 450)

Good News from Far Countries

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

MY FIRST ASSOCIATION

By MISS CONSTANCE HARPER

New Year's Day, 1938, was truly a new day to me. It was full of new experiences, new places, and new people—a good introduction to my first new year in this ancient land. What could be more appropriate than to spend New Year's Day going from Cairo to Assiut to my first meeting of the Association of the American Mission in Egypt.

I must confess that I did not anticipate going to Association. I was sure I would feel like "little orphan Annie" among all the folks who were so well acquainted with each other. But I had not been there very many minutes when I realized that Association was like a big family reunion, and I was just the new addition, or baby, as it were.

The services of Saturday evening and Sabbath will always stand out vividly in my mind as exceedingly inspirational and appropriate introductions to the week of business that was to follow. Monday morning brought the beginning of the business meetings. As I listened-in, keenly interested, to the various discussions through-out the week, I was impressed by many things, perhaps the most important being the great and varied amount of work that is accomplished, but, in spite of all that is being done, one could not fail to see the even greater need for more workers to help in this task of bringing Christ to these people. Another thing that impressed me was the competent and unified way in which the various committees presented their findings and recommendations. This not only showed many hours of careful work before the meeting, but was a time-saving feature as well. Not to be forgotten was the splendid spirit of friendship and co-operation of all. The spirit of fellowship and closeness to our God, whose presence was manifested in many ways, not only during the fine devotional hours, but through the entire session, was indeed an inspiration and encouragement.

Baseball, tennis, hikes, teas, combined to make my first association a pleasant one, and long before we started back to our respective homes I felt well adopted into my new family. Of course I was not the only new one to be welcomed into the Mission Family. Many shared that privilege. Besides my associates in language school, we were happy to have Mrs. Randles and Mrs. Boobyer with us. They were not only good listeners, but helpful contributors, as were also Mrs. White and Miss Milligan. We were all glad to have these visitors with us and to make them welcome.

I could not close this article without mentioning how lovely were our surroundings at Assiut College. Besides the smiling happy faces, we were surrounded by a beautiful campus, with stately rows of palm trees, and appropriate and comfortable buildings in which to eat, and sleep and meet. After a week full of new things and new friends, I came back to Cairo, and now my first Association is a thing of the past. As I recall those days, I cannot help but "Praise God from whom all blessings flow."

STUDYING THE LANGUAGE OF THE ANGELS

By MISS HAZEL ANDERSON

Arabic is often called the Language of the Angels. Perhaps the

reason that the Arabic language brings us such great difficulties is that we are so far from being angelic. Certainly we can claim neither to be angels nor to be able to speak Arabic.

Five new missionaries entered the School of Oriental Studies at the American University in Cairo the first of October. The first term of study has been completed and the first examinations taken. To some of us, returning to Egypt was "coming home" while to the rest it was a strange land. To all of us the study of Arabic is a new experience, difficult but very interesting. Discouragement and impatience threaten to overwhelm us at times but we are spurred on by the long look ahead which reminds us that this is a necessary preparation for more efficient service in the work of our Master in this needy field.

The student body of the School is composed of people of several nationalities who are here in various capacities—missionaries of several countries, business people and those engaged in school work. The largest number in the history of the school sat in the examinations in January 1938.

Lessons consist of grammar, translation, writing, reading and individual classes with sheikhs. For several weeks in the Fall the class had the privilege of listening to a course of lectures on Islam given by Dr. Arthur Jeffery who has recently left the school to take up work in Columbia University.

Teachers are very patient. They listen with the utmost long-suffering as we struggle to pronounce a sound which is supposed to resemble the growl of a camel or is akin to the sound made by one "enjoying" seasickness. Even in our most hopeless moments they assure us that we really will learn Arabic in time and for our encouragement relate to us mistakes once made by some of the august members of the Mission who are now very skillful in the use of the language.

Once a week for a few minutes in the morning all the students who wish gather for a short prayer service. It is a source of comfort and inspiration to find that we all have the same purpose as well as common difficulties.

We appreciate greatly the opportunity given to us for language study apart from other responsibilities and we crave a generous place in your thoughts and prayers that we may be worthy of the trust and confidence of our Boards and church at home and of our Lord who yearns for Egypt, and that we may be given understanding and comprehension in our study.

We were burdened at the recent annual meeting of the Mission Association as we realized the shortage of workers and the too-heavy burdens laid on many. We longed to be ready to fill a needy place. Pray that we may be patient in this time of preparation in order that we may better serve Egypt in the future.

ANOTHER NEEDY FIELD

By HELEN J. NOORDEWIER

During the winter meetings of Association, we were able, through the Committee on "Future Program and Needs," to estimate the number of workers required in each district, in order to adequately cover the field. During a recent trip through the Luxor district, it was even more forcibly brought home to me, the richness of the harvest and the scarcity of workers. The Luxor district includes territory which requires nine hours by train to traverse from north to south and two single ladies and one family are at present trying to spread themselves over it.

Here are a few facts which stand out most prominently after visiting the northern end of the district:

Tima. The people require of

their pastor a service every night. He prepares weekly for eight or nine services. Do you wonder that he turned over the women's meeting to me with great enthusiasm?

Tahta is a city of contrasts; on the one hand, mud hovels; on the other, palatial houses. It is an industrial center, where the Catholics are strong, and where a large Catholic Seminary is found. There is a small struggling Protestant church, where they have a young promising pastor and a small school for girls. Their greatest need is a Bible woman.

Mishta is a big mud village, abounding in palm trees and stagnant pools. This village has produced several good pastors. We had a good reception at a Moslem "mourning" and the Christian women who reluctantly accompanied me there, came away surprised at the way we were received, and decided they should and would do more in witnessing to their Mohammedan neighbors. There is a nice school for boys in Mishta and as usual, we found the girls trying to satisfy themselves with the intellectual crumbs that fell from the boys' table.

Maragha. The Bible Woman from Sohag spends two days a week in this town. The attendance of women at the services is increasing although women are very seldom seen on the streets of Maragha. It simply is not done! Maragha is the home of the sheikh of the Azhar and his brother is the Omda (mayor) of the town.

Geziret Shendaweel. Here we had a big women's meeting. Then we made visits in the homes with a nice widow called "The mother of Isaac." Isaac is a bad boy who ran away from home. His mother in spite of her grief and poverty is an official Bible Woman (with no salary) who serves the Lord with gladness, and with great enthusiasm helps me to know the people of her town. May her tribe increase! There is a small Christian school which takes a recess when the women's meeting is held.

Sohag. Here twenty-three young women, all but three educated in government or French schools, received Bibles for Scripture memorizing. They meet once a week with the Bible woman and have a fine time studying Romans, learning Psalms and hymns and sewing for the poor. Sohag needs a Christian school for both boys and girls. The pastor needs the backing of his church for this purpose. Pray that they may rise in their strength and undertake this badly needed and long delayed project.

Akhmeem. Thirty-eight women and girls received prizes for memorizing Scripture or the Catechism. Two memorized all of Romans and two, all of John. I gave them what I hope (!) was a stirring talk on Raymond Lull and work among the Mohammedans at the Women's meeting at the church. Some of the women of the church have been too much interested in a so-called "Tongues Movement" and I suggested that spending our energies in personal work among Mohammedans was a fine outlet for spiritual energy and more lasting, helpful, and edifying than using their energies in emotional meetings such as some of them have been having recently.

Girga is a big city with many new five story houses. There is a weak congregation with a zealous young evangelist who begged me to send them a Bible Woman. At the women's meeting I suggested that they begin to pray that the Lord send them a Bible Woman and to study their finances so that they might do all they could in making their prayers come true.

Baliana is a wicked and very unattractive town. Everywhere we went children followed us shouting for baksheesh. There are a few Christian families trying to hold the fort with more or less (mostly less)

determination. We met a fine young woman who wished to take training in the Bible school and we tried to persuade her unwilling uncle that the day had come when the young women of good families should and could enter this field of service for the Lord. On Sabbath afternoon after the service at the Church, a group of women and girls came to the boat to visit us, as they knew we were sailing south the following day. Sitting on the deck, under the stars, we sang together. I was feeling depressed with the great spiritual need of Baliana but when I listened as they sang with great simplicity and fervor, "Jesus Thy Love has filled my heart," I thanked God that there were those even in that town who had seen Him in all His beauty and whose hearts had responded to His marvelous grace. A great needy district, cared for by four Bible Women, two single women missionaries, and one family!

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
On the sunny slope and plain.
Lord of harvest, send forth reapers,
Hear us, Lord, to Thee we pray,
Send them now the sheaves to gather,
Ere the harvest pass away.

"SHOULD AULD ACQUAINTANCE BE FORGOT"

By MISS MARY L. THOMPSON

In May the school and community bade farewell to Miss Mary Work who had spent thirty-four years as a teacher in Pressly Memorial Institute. As our thoughts were turned particularly to the recollection of her contribution to Assiut during those years, memories of other long-time friends who have helped us were revived. In sending in my report for the year, I should like to mention some of the gifts which have come from acquaintances the beginning of whose interest in the work in Egypt dates back to personal friendships of long standing or to fellowship in the school. Space is too limited to permit my writing a complete list. I shall allow myself only a few illustrations of the help which friends render. Our gratitude to all of our friends is real.

The library was one of Miss Mary Work's projects in the school. She was always eager to have the girls become more zealous readers of books outside the prescribed course. She gave of her means to make books available. During the months since her return to America she has sent back books which she thought the girls would enjoy. One of the results of her zeal along this line has been the arousing of an ambition in one of our graduates to translate books which have given her pleasure and profit for the benefit of girls who have not sufficient knowledge of English to enable them to read widely in that language.

Two of our former teachers have made frequent gifts of books to the library, chosen to suit the needs of the pupils here. This year the reading-room is richer because of their Christmas gift of a subscription to the Horn Book.

It was my privilege while home for a few weeks during the past summer to attend the Convention at Indiana, Pa. While there I was entertained by my father's cousins, the Givens. On my departure they very generously gave me a gift which has helped to pay school fees this year for the small son of our gardener. The father has to support his family on a monthly salary of ten dollars, which does not leave much for extras. The boy gives promise of being worthy of the help that comes through these relatives of mine. Their interest in the school is greater because of their life-long friendship with my colleague, Miss Ruth Work.

Sometimes friends laughingly give my residence as Tarkio and Assiut, the two places in which my life has largely been spent. Friends who knew me in my childhood in Tarkio have been an encouragement in my missionary life. It is with a feeling of pride that I record the fact that my chief, Miss Anna B. Criswell, and four of my associates in the school are Tarkio graduates. In Assiut itself there are nine Tarkio representatives. May the interest of that mid-western community in the foreign mission work never cease!

Two scholarships come yearly to the school because one of our former teachers keeps the girls who contribute the money interested. Still another former teacher is constantly in demand to make missionary addresses. She writes us from time to time for fresh stories of the work.

Another encouragement which I met while on vacation this summer was the renewed assurance that the women in the presbyterial which supports me, Muskingum, are praying for me.

We really should accomplish great things for the Lord with our wealth of friends whose means, fellowship in service and prayer have been so continuously and loyally linked with this school which has ministered so many years to the girls of the Nile Valley.

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

A CHRISTIAN WEDDING IN ETHIOPIA

By MISS RUTH BEATTY

"Have you heard the good news?"

"What news? Do tell us what it is," we all cried, for our curiosity was aroused.

"Nugeri has decided to get married."

Usually when an Abyssinian boy decides to get married all the arrangements are made with the parents of the bride or a go between, but Nugeri having been with foreigners for a number of years has become acquainted with some of our customs and wanted his wedding to be different.

For weeks the bride and groom-to-be had had opportunities to become acquainted. After the day's work has finished they could be seen carrying on a most interesting conversation at some appointed place. At first Nugeri thought that he did not have enough money to get married, but finally with a little encouragement he said he was ready. He wanted a Christian wedding.

The day they had set for the wedding was on a Sabbath as that is the usual day for weddings in Ethiopia. When he was told that we did not approve of Sabbath weddings on account of the feasting which always accompanies a wedding, he said that was all right. They could have it the day after. The missionary told him he had better ask Negussi if that was all right. Finally they decided on a Saturday.

Since the ring presentation was to be a public ceremony with a few invited friends, the bride and groom met at the home of one of the missionaries, and with a short ceremony, conducted by the missionary, they presented each other with plain gold band rings with each other's initials engraved inside. The bride was so fussed that she couldn't enjoy the tea that followed.

The missionary ladies had a little shower for the bride-to-be. The gifts were tied to long cords and hid in different places. Negussi had never seen anything like this, but she seemed to enjoy it all and followed each cord to the end where she found her package.

We were all curious when the wed-

ding would take place. But there was much to be done before they were ready. In the first place their new home was not completed. The house that they were to have, had been used by the night nurse and was too small for a family. A bedroom and kitchen and some other improvements had to be added before it would be ready.

When the plastering was finished Nugeri first covered the walls of his home with newspaper. Over this he pasted a pretty green wall paper. The ceiling was covered with unbleached muslin. When the living room and the bedroom were completed they looked quite attractive.

At last the great day arrived. All their friends wanted to assist in whatever way possible. A tent was put up for the Frangies (foreigners) and a booth made of branches of trees was erected for the other guests. The missionary ladies had the pleasure of decorating the chapel. As the Wadessa trees were in pretty yellow bloom, branches of these combined with roses and snapdragons made the chapel quite pretty.

The time set for the wedding was 10:30 A.M. but it was a half hour later before the bridal party was ready. As the bridal march began, first came the groom with the missionary who was to perform the ceremony. These were followed by the best man and the bride's brother. Then came the bridesmaid who was dressed in green crepe de chine and carried a bouquet of pink roses. The bride was accompanied by a friend of the groom who was to act as father to the bride. She was dressed in white silk. Her veil was held in place by a crown of green leaves, and she carried a bouquet of white roses with streamers of white ribbon and sweet peas. The ring ceremony was used.

After the ceremony we all went out on the veranda where pictures of the bridal party were taken. When these were completed we followed the wedding party down to their little home where they received the con-

The bridal party.

gratulations of their friends. When the wedding feast was ready we were served with delicious enjira and wet. Instead of coffee we were given a drink made from the juice of cherries.

In the Ethiopian home feasting continues for days after a wedding. All the friends come to congratulate the newly-weds and of course are invited to feast.

As this Christian home has been established may it be a real example to other Ethiopian homes and may these two young lives be used of God to bring the Light of the Gospel to darkened minds.

"IN THE HARVEST FIELDS"

By MISS RUTH NICHOL

Perhaps you know the theme song of Ethiopia. It's just two little short words, but how often we hear them—"Ishy nega"! Yes, despite all the drastic changes that have come to this old land, the careless, carefree, "All right tomorrow" is still an oft uttered refrain. Somehow, voluntarily or involuntarily, the idea gets into the system of all of us, at least to some extent. Perhaps the one thing about this slogan is that it always continues to give hope. So it has been that I have been hopeful as to the ultimate extraction of an article from the pen of Rev. Duncan C. Henry. However, last Friday, January 14, Mr. Henry started on a long anticipated journey to Djibouti — a joyous trip to meet his family whom we all have been awaiting these many months. Undoubtedly, there will be such a happy reunion that even the Ethiopian theme song will fade away, so I must undertake this article myself. Therefore, I shall make the one concerned the subject of what I write.

When by force of circumstances, a staff has become as depleted as ours in Addis Ababa, each member must needs assume many and varied responsibilities. Mr. Henry has been no exception to this, and so perhaps a review of some of his activities may give you new insight into our work as carried on in these days. First of all, Mr. Henry is our preacher, or "keis," as the native people sometimes call him. "Keis," that is, priest, is the word used for the clergy in the native church. Thus it is that he is in charge of the evangelistic work of the mission. Having been for years without an ordained man in the station, one can scarcely describe the blessing of again having the minister as a member of the group, and once more enjoying the privileges of the sacraments, especially the celebration of the Lord's Supper. Beyond our own staff group, however, there is a much larger ministry and the burden of this falls on Mr. Henry's shoulders. His is no little parish when one realizes that it is by no means confined to the group that meets day by day and week by week in our chapel, but extends on out into the homes of those who go out treated or cured from our hospital wards and clinic. Just recently in order to assist him in this "greater parish" work, Mr. Henry has secured an evangelical native priest and is trying to send him out to many homes to do some constructive "follow up" work.

Two tangible things that have been done in past months that have meant for better worship in our daily chapel services as well as those on the Lord's Day have been the rearrangment of the chapel pulpit and seats and the introduction of a revised song book. The latter is a particularly noteworthy accomplishment, for it has meant the revising of many songs and the writing of a number of new ones. This very important part of the work has been done through the willing service of Mr. Sigurd Nystrom who has been a member of our group for the past year. However, Mr. Henry has been concerned with the supervising of the scribes who wrote the books, the compiling of the book with music, and many other check-up details. It

is indeed a joy to have these new song books in our hands now, and not to have to search hither and yon as we did with our hard-used, raggedy ones of former days.

The high point in the evangelistic work of the past year, however, was the week of special meetings held at Eastertime. Of the true revival which we had then, many of you have heard. Naturally, we have to some extent come down into the plains since that mountain-top experience. However, though some have fallen back since these splendid days, others have given evidence of going faithfully forward in Christ Jesus.

Looking forth into the new year, the greatest hope we have for our evangelistic work is to see the organization of the indigenous church. As it is contemplated, we see many difficulties and discouraging factors. Some upon whom we had hoped to depend have failed us, but a goodly number have already expressed their desire to enter into the fellowship and privileges of an organized body in Christ. Working for the accomplishment of this great goal, Mr. Henry has been reviewing catechetical books and supervising the translation of material for study. In the near future, he hopes to begin classes for different age groups in preparation for church membership. This will be a most difficult and important step forward in our work and calls for much prayer from our friends at home.

The evangelistic field is really a full-time job for anyone, but it is only one part of the work that falls to Mr. Henry's lot. The work of the General Treasurer is also his, and the accounts of a big hospital in addition to other general mission accounts are no small matter. It is also no mean responsibility to keep the larder for hospital and school well filled, and this work has been decidedly more difficult in times such as these in which we have been living. It means many, many trips to town, hauling loads of grain of all sorts and supplies of many kinds. Beyond that it has meant many trips to government offices for permits which are required for the purchase of staples such as kerosene, flour, and salt.

In a place where diversions are very limited, good books are a boon to the missionary. It has come about of late that we, as a mission, have acquired quite a little library. Unfortunately this joy has come to us through regret, because we have received our books from those who were having to leave the country and were unable to take their books with them. Their loss has been our gain, however. Mr. Henry has been responsible for the organizing and cataloging of these books. This is a most commendable accomplishment and a real convenience for the mission group and other friends.

Obviously, one can never measure the work that another does. Many things that we do are not to be seen or known even by our fellow-workers. This is as we would always want it to be that our Father and our Father alone might be glorified. Because of this, we have needs spoken of external things, but each in its way is indicative of work done in the Master's Name for His Kingdom in Addis Ababa.

DREAMS

Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly.

Hold fast to dreams
For if dreams go
Life is a barren field
Frozen in snow.

—*Langston Hughes*, From *Lutheran Woman's Work.*

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

AN ORTHODOX HINDU WEDDING

By DR. REBA HUNSBERGER

I am writing from Amritsar where I have come on a wedding party as a guest of the bridegroom. Whereas in America the bride is the center of attraction at a wedding, in India the bridegroom is the more important person. We left Sialkot at ten o'clock in the morning on a special train hired by the father of the groom. A band played as we boarded it, and what a sight the train itself presented. It was gayly decorated with paper flags, with streamers of flowers festooned along the roof. Even the engine presented a festive appearance. At every station the train stopped and the station officials were treated. Then as the train resumed its journey, small bombs, previously placed on the tracks, were exploded, making each departure a very noisy event. By noon we had covered half our trip and stopped at a station for lunch. Tables were set up right on the platform. The Indians ate outside, but the "Europeans," or foreigners like us, ate at special tables set inside. After lunch we returned to the train and resumed our trip to Amritsar. However, we had more stops and more food before we reached our destination. At one station fruit was brought in to us, while at another station we were each presented with a bag of nuts.

At four o'clock in the afternoon we reached Amritsar, just eighty-four miles and six hours of festive traveling from Sialkot. Here we were met by another band and conducted to a large tea arranged under a tent on the station lawn, where we ate once more. The party then boarded cars and carriages and formed a procession through the city led by three bands. Our car was brought over from Sialkot for us. Our host graciously paid all the petrol expenses. We were fifth in line from the front, the bridegroom leading in a car covered with marigolds. Each of us had three or four marigold garlands around our necks so we felt quite festive and important. Our hosts were wealthy Hindu merchants and were spending about fifty thousand rupees on this wedding.

It seems a crime to spend so much money on a wedding when millions are always hungry in India. It is very hard to get Hindus to give for charity but they spend any amount of money for a wedding.

We have just finished a long, slow tour through the native bazaar, through streets so narrow that the car almost touched on both sides and people had to leap up on the shop steps to avoid being crushed by the motors. The procession consisted of fourteen motors and about thirty-six carriages, all full of people. We foreigners were quite conspicuous and drew a bit of attention. However, it was most fascinating going through the famous cloth bazaars of Amritsar. All the shops open on to the street so that it was possible to see all the wares on display, even from a vehicle. Of course there are no pavements. Some of the turns were so narrow that we had to turn and then back a bit to make them. From the cloth bazaars we went on to the silver and gold smiths and the scent shops. Following that came the brass and copper shops. How fascinating to me were these typical oriental scenes because I really loved the noise and bustle of business associated with the bazaars.

The road to one bazaar led past the bride's house. There we all stopped and were adorned with more garlands. Each guest also received a pink paper bag of fruit. On the bag, in gold letters, was printed

"Welcome"—"Wedding Greetings." After two hours of parading we reached a Hindu college where everyone went in to rest. Later the Indian folks were taken to rest houses and we were brought to the Imperial Hotel from which place I am writing.

Now at seven o'clock we are awaiting dinner here. At nine o'clock we start out again and go to the bride's home to meet her family but not to see the bride. She is not permitted to be seen, and must wear old and dirty clothes until after the marriage ceremony which takes three or four hours itself. We are not remaining for the ceremony since we want to drive back to Sialkot tonight after the dinner at the bride's house, which feast begins at ten o'clock. We expect to leave at eleven and reach home by two in the morning.

The wedding ceremony will go on all night and other ceremonies follow tomorrow. We are invited to stay, but cannot spare the time. We do, however, want to see the bride's jewels and trousseau, both of which will be very elaborate. She will have about fifty costumes given to her by her father and mother. These are embroidered in gold and silver on satin and silk and will last her all her life.

How people survive a wedding that lasts two or three days I do not know. The chief feature is eating at frequent intervals, but I, for one, cannot refuse good Indian food. This has been an interesting experience, but I would not want to do it again. It has pleased these people very much because eight of us missionaries came all this distance to their wedding. We felt quite honored to be invited to an orthodox Hindu wedding, even though it was tiring and made us feel conspicuous riding through the bazaar. However, we will all rest up by sleeping late tomorrow. One is not invited to such a gala occasion very often, and it is true the world over, that to really know a people we must share their joys and sorrows alike. I am sure that we are better friends for having joined so heartily in this joyous and festive occasion with our Hindu neighbors.

"I HAVE LENT HIM TO THE LORD"

By EVA HEWITT

Badr Din was such a dissatisfied teacher in a Mission school in one of our villages. He and his wife were not happy together and there was always trouble of some sort. They had no children. Then by some of the unexplainable ways of God this man met Christ and was transformed. The Spirit's work was so real that he asked for a few days off work so he could have time to help his wife get the blessing too. The result was that they went to the Seminary, where he spent three years preparing for the ministry, and during the summers was assigned to a village congregation as stated supply. Here the simple villagers liked their supply so much that they asked that he come to them as pastor.

In their village lived a sad woman who had had several children but the four youngest had died. She had made a vow that whether the next child be a girl or a boy she would give it to the Lord as did Hannah in the olden time. It was a boy, the puniest, most unlikely child imaginable, but it was a boy. The third day in the fearful heat of summer she took the poor little bundle of bones to the home of Badr Din and his wife to tell them her vow, and to present her precious baby to this long childless couple, who stood in the place of the priest, in the Hannah story. It took some persuasion to convince the pastor and his wife that she was in dead earnest. Then there was trepidition as to the wisdom of taking a child so hopelessly weak and unwell looking. The baby weighed a bit over two pounds that day.

They were brought to believe that

this was God's way for them to have a baby, and took the little thing with great determination to make him well and strong. A few days later Dr. Campbell came to the home and was introduced to the baby who had been called Samuel. It must have been he who carefully explained the need for regular feedings of a mixture of milk and water, water that had been boiled, from a bottle that had been scalded. From that time until the end of November none of us saw Samuel, but at that time we camped in the congregation, living in tents quite near the pastor's house. It was beautiful to see the love bestowed upon the baby. Although he was still tiny it was easy to see that he was well nourished and was gaining. In three months he had gained over five pounds.

It is hard to believe there ever have been strained relations in this home for Rakhi seemed one of the happiest Indian women one could find. Each is so devoted to the other and to the child. At a little gathering in the parsonage the day we were moving beyond the yellow mustard fields to the next camp, Dr. Campbell baptized the boy Samuel.

The effect of these transformed lives is being felt by both Christians and non-Christians especially in the village where they live.

BEYOND THE YELLOW MUSTARD FIELDS

An Account of Christmas Morning in Sargodha

By MISS RUTH WARNOCK

On Christmas morning Miss Spencer and I set out to visit as many villages as possible before eleven o'clock. The air was clear and frosty as we drove out beyond the confines of the city and entered the Government Seed Farm on our way to our first village. Leaving our battered-looking Ford beside the village reservoir, a pond for collecting rainwater, we entered the village with a crowd of gaily dressed Christian children dancing along in front, behind, and on all sides of us. The Christians were enjoying their holiday, the men in groups singing to the accompaniment of the drum, the women here and there busy with the children and household affairs. They quickly gathered around us, however, and joined us in a song of praise. It was a memorable day for four little girls who lined up proudly in front of us to display their new clothes, resplendent in new suit, shoes, and, pride of their hearts, new hose.

Through fields vivid with the green of sprouting wheat and the gold of blooming mustard we drove quickly to our next village. Here we found the pastor, toothless and somewhat decrepit, but his face shining with a sense of duty well done. His were not the gaily colored clothes of the village people but sober black and white, clean and decent. To be sure the neat patches showed that his white muslin trousers were on wrong side out. But what of that? Did they not bear silent but eloquent testimony to his faithfulness? They must have been donned in the early hours of the morning when the light was dim for this was his second meeting that morning and he was making the rounds of his villages on foot.

The people were already seated in a group around their pastor when we arrived. The theme of their song, Jesus came and made the desert to blossom as the rose, seemed very appropriate in the setting in which we found ourselves, seated in a barnyard, a little group of happy-faced people, about thirty-five in number, poor in this world's goods but singing the praises of our Redeemer. Nothing could destroy the sweet solemnity of the occasion, not even the fact that one of the young men, who had not been able to get ready before our arrival, was taking a bath under cover of a sheet in full view of the audience but seemingly unnoticed by any one except me. His bath finished

and his body rubbed down and anointed with oil by the mother of the family, he hastily wrapped the sheet around him in lieu of trousers, donned a khaki-colored coat, and took his place among the worshippers in time to pass the plate for the Christmas offering.

After a short but satisfying service of praise, prayer, and listening to the pastor read the Christmas story, we made our salaams and set out for the next village. This time the pastor was with us. Past fields of mustard, here not in bloom but ripe and ready for the harvest, we passed.

This third village was a disappointment. The one Christian home was locked, the people out at their daily task of throwing manure.

The fourth village, however, more than compensated for the disappointment of the third. Here the people were out watching for us. When we descended from the motor they came running to meet us and accompanied us to the place of meeting. This place under a gnarled old tree had been freshly plastered with mud. Beds were ready for us, and fresh matting was spread out on the ground for the audience. Again the songs of Zion were sung, a prayer of thanksgiving was offered, and the beautiful Christmas story was read. Disturbing elements were not lacking. A hawk swooping down from the brilliant sky to carry off one of the few village chickens cut short the closing prayer and reminded us that eternal vigilance was the price of survival in this village life. At the close of the benediction one of the elders brought out a large basket of oranges and some sweets and distributed them to the audience. Then, in a graceful gesture, he passed two silver rupees wrapped in white cloth enough to make a turban, over the pastor's head and presented them to him.

Our time was up. We must go back to the city, so we left the pastor to go on his way alone, all of us glad that we had been given one more Christmas to serve the Master and to tell of Him who became poor that we might be made rich.

CHRIST IS EVERYTHING

By MISS LAURA REYNOLDS

I want you to meet Martha. She is young, the wife of a self-supporting village pastor, mother of three children and step-mother to three more. I first became acquainted with her when visiting the villages in her husband's congregation. She goes with him to most of his villages and is known and loved by the people.

Her parents are poor village folk yet they sent her to one of our Mission boarding schools. Before she finished the eighth grade, wedding arrangements were made for her with her sister's widower. For some years he was partially supported by Mission funds and lived near to Martha's home. Six years ago he became a self-supporting pastor in a congregation 23 miles from her home with the only means of transportation, the family horse. Soon there was discontent; not enough support was the excuse. I had many a long talk with her husband about staying by this newly organized congregation. Always I admired Martha because of her interest in her husband's work. She went with him to villages. He walked beside the horse on which she and the children rode.

A year ago she was told she had tuberculosis, and not hearing the doctor's full verdict, which was that the disease had not yet taken deep hold and there was every hope of recovery with care, rest and food, she went home expecting to die very soon. I learned this and went out to see her. When I assured her that I believed she would get well she consented to go to a hospital. Seven long months she was far away from home, her husband visiting her just twice in that time. She returned

home in better health than she had had for years. Whenever I see her or hear from her she is praising God for His goodness to her in giving her back her life. While in the hospital she spent much of her time telling others about Christ, His love and mercy.

While visiting their congregation this last month she told me that it was her fault the pastor had been so dissatisfied. She had always been mother's pet and found it hard to be so far away. She had kept after her husband hoping he would get work nearer to her mother's village. But the seven months in the hospital had taught her many things, above all that Christ and Christ alone is everything. She says God had to use this hard way to make her content and happy to serve wherever He placed them. Her first act upon returning home after those seven months was to send a rupee for a thank offering. Pray for Martha that her new-found joy in contented service may continue.

FOREIGN FIELDS SURVEY COMMITTEE

(Continued from page 437)

clothing may be the one by two yard cloth brought about the body under the right arm and tied above the left shoulder, the apron of skin, or nothing. Nearly all wear necklaces of beads or strands of the tail hairs of the giraffe, bracelets of ivory, beads or brass, and ear-rings of various sorts. These may be metal rings, small metal discs, large hoops of beads or brass, many little sticks through the pierced rim of the ear, or as sometimes a piece of reed the size of a fountain pen through the lobe of the ear. Beads, narrow fur bands, bracelets, anklets, ear-rings and finger rings often compose a fancy and complete costume.

It would seem that the missionaries could pack all of the civilization (as we know it) of Nasir in their suitcases and carry it away. But they would leave behind something that never can be taken away. There would be the limited yet workable knowledge of reading, writing and arithmetic for a few. There would be the memory of just and honest dealings for all, of kind and sympathetic help in sickness or death, and the influence of pure, noble living among them. Best of all, they sing our songs and memorize portions of the Word, which will not return void. We have that promise. And a little leaven can leaven the whole lump.

But the missionaries are not going away—that is, if we keep them here; and of course we will!

Mrs. A. J. Randles.

SERVICE

"You may grow to great riches and glory,
You may toil for yourself through the day,
You may write in your record and story
The struggles you've met on your way.
But vain is the fame that you boast of,
And wasted the years that you scan,
Your strength you have not made the most of,
If you render no service to man."

—*From A. R. P. Journal of Missions*

The President's Page

1938 CONVENTION THEME, "THE POWER OF JESUS CHRIST." MATT. 28:18

By MRS. STILLMAN A. FOSTER, Second Vive-President of the W.G.M.S.

If ever there was needed an aggressive and virile church it is to-day. No thoughtful follower of Christ will question this statement. The chaotic condition of the world is the Church's present opportunity. If she fails to stem the rising tide of modern paganism then civilization is headed for another "dark age." This seems like a broad statement. It is so intended, for the conviction still remains that God has entrusted to the Church the task of bringing the Kingdom of Heaven to earth.

To be sure it is easy in these troubled days to be pessimistic about the Church. Why does she not do this, and why does she not do that? Yet in all our thinking let us remember that it is the Church that has kept alive in the hearts of men a consciousness of God, a respect for old tradition, a dim sense of Eternity. The Church may be weak but she is not dead. She still has a divine charter for the redemption of the world.

While we must not give way to pessimistic thoughts we must likewise guard ourselves against the tendency towards blind optimism. We can not remain "at ease in Zion" and glibly say "all is right with the world." Our times call for realism. We must not only frankly face the chaotic condition of our troubled world; we must evaluate the Church's ability to meet and master these conditions. In so doing we at once become aware of the Church's need for a baptism of supernatural power. Without this her efforts will fail of success. What the Church needs is a fresh Pentecostal experience, namely a revival of normal Christianity. Think of that handful of early Christians before Pentecost. Christ was a leader outside of them to be trusted and followed. After Pentecost He was a Presence within them to be felt and relied upon. Before Pentecost these early Christians were impotent in the face of great opposition. After Pentecost they plowed into the spiritual inertness of their day and soon were turning the world "upside down." The reason for this marvelous change is to be found in the fact that they had been endowed with power, the power of the indwelling presence of Jesus Christ.

It is Dr. Luccock in one of his recent books who has reminded us that God does not entrust power to those who know not why they want it. It behooves us, the women of the United Presbyterian Church, as we look forward to our missionary convention to not only be much in prayer for a baptism of supernatural power upon the Church but also to be asking ourselves to what end do we desire that power.

PRESBYTERIALS REPORTING NAMES OF DELEGATES TO THE W.G.M.S.
FEBRUARY 1—MARCH 1, 1938

Boston	February 4, 1938
Vermont	February 15, 1938
Steubenville	February 15, 1938
Spokane	February 23, 1938
Conemaugh	February 23, 1938
Wheeling	February 26, 1938

Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

Doleib Hill, The Sudan, February 1, 1938

THE CALL OF THE SUDAN

As I write I am sitting "Under Doleib Palm Trees." For several nights I have been lulled to sleep by the rustle of their leaves, which sound like the patter of rain-drops upon a roof.

I am thinking long, long thoughts. Re-reading "The Egyptian Sudan" by the Reverend J. K. Giffen, D.D., and "Behind the Garden of Allah," by the Reverend R. F. Shields, D.D., in the land where these books were written, has refreshed in my mind, the history of the work of the United Presbyterian Church in the Sudan.

I look out at other trees—groves of orange, lemon, lime, grapefruit, mangoes, guavas and bananas, recalling that the first missionaries found only Doleib Palms at Doleib Hill. At Nasir, too, the mission compound is in an orchard of fruitful trees. Trees and watered gardens. How symbolic of other planting.

The pioneers (and all who labor here are still pioneers) had to begin at the very grass roots. High grass and tangled growths had to be cleared away before planting could begin. Seeds of vegetables and flowers, cuttings and young trees were brought from Egypt and Palestine, from Florida and California. Not every plant would grow. Not every flower would bloom. At times, there seemed to be much wasted effort. But toil and pains brought reward. The soil, the sunshine and the rain lent themselves to growth and when the dry season came on the river and wells of water promoted development.

Likewise in the spiritual planting, years were required to even make a beginning in preparing the soil. Methods used in other lands were impossible in a land with such primitive society, among peoples whose languages had never been reduced to writing. If one kind of planting seemed fruitless another was tried. Today there are fruitful gardens.

Etched deeply in my mind are many pictures. In the advanced North Sudan: An evangelist patiently teaching a group of women in a house to read the Gospel and then explaining the meaning of the words; a group of the poorest of the poor, sitting on the ground listening to a message of love; a teacher of agriculture demonstrating methods of a fuller life for the peasantry; a commencement in the Girls' Boarding School, where girls in modern dress gave pageants and songs and speeches and where the graduates received diplomas from the hand of a Board member; a like service in the Boys' School; pastors preaching eloquent sermons in Arabic to their congregations.

In the South Sudan hundreds of miles from Khartoum: A group of needy sick people on the dispensary veranda singing,

"We will love Jesus very much,
We will trust Jesus only";

School boys, tall and black, reading, reciting Scripture, doing sums in arithmetic; the same boys living the simple life in grass dormitories;

the little son of a chief, playing the xylophone, leading the singing in the Sabbath School; a group of motherless children with clasped hands at morning prayers; a young black man speaking at the church service to a large congregation; another young man translating a message given by a Board member; the burial of a young girl teacher; a lad multigraphing books; young girls sitting on the floor and on the ground sewing with meticulous care, some doing work unexcelled by any girls in any land. A simple school under a tree where the teacher used a stalk of grass for a pointer; hundreds of young men and maidens, adorned with feather and paint and skins of animals in a dance, and sports and stunts. The libraries in both the Shilluk and Nuer languages, more than 60 books, simple books, translated or written by the missionaries—Gospels, story books, songs books, catechisms, school books. What stupendous labors are represented here.

One more picture more deeply etched: The westering sun was sinking byond the river. The light sifted through the stately palms and lacy bamboo, the bright poinsiannas, the purple bougainvillaea, the gorgeous jacaranda and the flaming royal acacia lent color here and there.

Eight men, black as midnight, draped in spotless clothes sat with the missionaries on skins and rugs on the veranda.

What did they want for their girls and women, they were asked. They want what women have in other lands, care at child-birth, healing for their children, teaching for girls both in hand-work and in books, Bible teachers for their women in the countless villages.

Twilight deepened in to night. On and on these men talked. There could be no doubt new vision had come to this privileged group; they wanted help for their girls and women.

If a place where "the need is greatest, the darkness is densest and the cry most eloquently pathetic," is a call for the Gospel, then the Sudan is calling, calling.

Word has been received that Dr. R. R. Stewart has received the First Class Kaiser-i-Hind Gold Medal for distinguished service in India. We offer congratulations to our Associate Editor as well as to her distinguished husband.

Editor.

A CORRECTION—THE CLUB OFFER

We offer a Club rate of FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS, and renewals at the same rate provided they accompany a club of five **new subscriptions.** This changed rate is made necessary because of increased cost of paper, etc.

We had hoped that before this time a very large number of societies would have one hundred per cent subscriptions. **The rate offered to such societies will continue the same—seven cents a month or eighty-four cents a year for each member.**

Please note again that the Club offer is for NEW subscriptions and that renewals at the Club rate are accepted ON CONDITION THAT THEY ACCOMPANY A CLUB OF FIVE NEW SUBSCRIPTIONS.

May we count on every society having one or more Clubs.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

FROM THE WOMEN OF THE EAST TO THE WOMEN OF THE WEST

O women of the West that hear not
O women dwelling in the blessed light
O women of the West that fear not
The darkness deepening into endless night:

By lives that end when yours are just beginning,
By babes that perish in our helpless hands,
By mother joys we have no hope of winning,
By nameless horrors which our law commands;

To you, O women of the West, we're turning,
What stays you that you come not in our need?
How can you coldly hear? Our hearts are burning.
Why are you listless when we bid you speed?

They tell us that your lives are full of gladness
And best of all that they are free—are free.
Yet we in bondage cry to you our sadness;
Can you not hear its throb from sea to sea?

They say that queens of homes and hearts you're reigning;
By woman's crown dragged in the dust we plead;
By homes with naught of joy remaining;
By hearts that beat—for this, that they may bleed;

O women, dowered with wealth of love and power,
'Tis thus we call you; 'tis no fancied need.
By lives that perish—hundreds every hour—
In His dear Name Who died, we beg you speed!

—*Laura Scherer Copenhaver.*

As we picture the life of the women of the East in this poem, we see a little of the life she must lead. Darkness surrounds her. She seeks some relief. We know that in lands where Jesus Christ is not known womanhood has no place of respect in the home or the family. Wife-beating is sanctioned by some religions. Womanhood is not sacred. Polygamy is the custom, divorce is easy and a wife is always fearful of being cast out by the changing whim of her husband. She is placed on a lower scale than the cattle her husband possesses. We have knowledge of these conditions; our missionaries describe such homes. We are appalled by the recital of the suffering and distress but we cast off the burden because they are so far away, and we forget.

As we contrast the picture of the women of the East with the picture in her mind of her Western sisters we know that only by the grace of God we might have been born in similar conditions. Are we thanking God daily that He placed us in a land and in a home where Jesus Christ is known, in homes where our parents loved us and taught us of God's great love for the world? They taught us, too, that Jesus gave His life for us. In this Thank Offering year may we daily praise God for this blessing to womanhood and for all the blessings we enjoy that can never be expressed in lands where Jesus Christ is unknown.

"Can we whose souls are lighted
With wisdom from on high,
Can we to souls benighted
The lamp of life deny?
Salvation, O Salvation,
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

IMPORTANT NOTICE

Will the Presbyterial Secretaries send at once the name of the delegate to act as Thank Offering Bearer in our Thank Offering Service at the New Wilmington Convention? It is very important that a representative be designated to have a part in the Golden Anniversary Thank Offering presentation. If this name has not been sent to the General Secretary, please see to this at once.

THE THANK OFFERING SECRETARY'S DUTIES IN THE MISSIONARY SOCIETY

The Thank Offering Secretary is elected by her society to lead in this most important work. To some the arranging of the details for the Annual Ingathering Day is the important task, and the only work undertaken. The work of keeping before your society each month the Thank Offering and all its phases is a most important one. What It Is, What It Does, and How, are questions that all your members may not be able to explain. Each year new members come into the societies. These may be depending upon you to familiarize them with the work of the Department and the great importance of the undertaking. Supplies have been prepared for your use. Avail yourself and be prepared each month to present something interesting and helpful. The following leaflets will help you in your program building. Send for these to The Thank Offering Department, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

LEAFLETS

The Thank Offering—How Used (New) ..... Mrs. J. B. Hill
Loving's Offering (New) ..... Mrs. W. T. Anderson
The Riches of Liberality (New) ..... Rena L. Hogg
Mrs. Stanton's Thank Offering ..... (Selected)
History of the Thank Offering ..... Mrs. O. H. Milligan
Why Barketi Was Thankful ..... Miss Emma Dean Anderson
Thank Offering in India ..... Martha Payne Alter
The Thank Offering—What It Is—What It Does ..... Mrs. O. H. Milligan
Why I Give a Thank Offering ..... Mrs. John P. White
The Christian's Song of Thanksgiving ..... Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering ..... Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings . Mrs. W. R. McMunn
The Thankful Heart ..... Mrs. John W. Bickett
Gifts to Christ ..... (Selected)
We Give Thanks—Poem (New) ..... Clara A. Speer
Where Do You Live—Poem ..... Josephine Pollard
The Little Blue Box—Poem ..... Mrs. Mary Clokey Porter
Give Christ the Best—Poem ..... Selected
Questions and Answers for Secretaries ..... Mrs. O. H. Milligan
A Place for Small Gifts ..... Mrs. Mary Clokey Porter
Life Membership Fund ..... Mrs. J. B. Hill
Life Directorships ..... Mrs. H. C. Campbell
What is a Thank Offering? ..... Miss Ida B. Little
For Roll Call—Gleanings on Giving
Come Near and Bring Thank Offerings ..... (Selected)
Thank Offering Questions for Monthly Program (10 in set) ... Mrs. Arthur A. Charles
Our Gifts-Book Mark ..... Mrs. O. H. Milligan
Gratitude ..... Mrs. O. H. Milligan
Prayer Our Best Preparation ..... Mrs. O. H. Milligan
A Service of Thanksgiving and Praise ..... Mrs. O. H. Milligan
My Mite Box
Thank Offering Poster

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

We are happy to welcome recruits. Other will be making their "bow" to you soon. As the winter wears away and spring approaches, the desire to see new life develop impresses the Church. Announcements of circles, teen age and older groups, become more frequent.

Los Angeles Presbyterial — First Los Angeles "The World Friendship Club—39 members, President, Miss Pasty Miller.

Monongahela—Oakdale "The Girls' Circle"—12 members.

G-R-I-T

Recently some thoughts dealing with different types of church women have been presented. These thoughts ranged from the *do-er* class down to the *do-nothing* people! May each of us see our reflection in the *do-ers*, the hope of the Church and the Kingdom.

Certain elements enter in to insure accomplishment. The one in question is *grit*. We think of it as perseverance, or stick-to-it-iveness. Something new or novel arouses the interest of many. Unfortunately, the first sheen may soon wear off and with it goes the interest of those without a background. The one with grit can be counted on not only to stand by, but to continue to be of service even when others forsake the cause.

Faith in a cause inspires grit or determination to carry on a good work. In these troublous days when righteousness seems to be clouded, when evil seems to be in control, one needs to recall that righteousness will prevail. God cannot and will not fail. Faith in an over-ruling Providence helps people to stand steady. The firm stand of one Christian helps a less steady one to attain a measure of steadfastness. The grit of the stronger serves as a temporary prop to a weaker one. If the women of the Church but exercised the faith attributed to them!

Grit presupposes some depth of character, some foundation or reserve in order to be able to overcome difficulties. A surface life is easily distributed and overthrown. There must be previous preparation to insure instant grit. When the great tenor faltered and fell on the stage while singing a difficult aria in grand opera, his substitute had grit to take up the role and carry on. His grit was fortified by long preparation for any such occasion. He had reserve. How often is our vacillating due to faulty or no preparation! No reserve!

This is the day of the so-called social gospel. So many of the by-products of Christianity are demanding more and more time from the women of the Church. It may truly be said that these thing are worthy, but not paramount! They are good

but not the best! They should not salvage the best strength of Christian women. Perhaps they should be done but not at the expense of leaving the best undone.

It requires grit to stand for what some would term a losing cause. Indeed the appellation of the term, fanatic, is sometimes given to those who stand steady and unfaltering. Narrowness is not a bad word when it means conscientiousness, is it?

It is possible to confuse grit with stubbornness. Consistency is called a fair jewel, so the charge of one being "just plain stubborn" is not so likely to be made against the consistent life. Prejudice backs stubbornness. Experience and reason stand back of grit.

Lack of grit in its component parts is one great foe to the missionary society's best work. We are being told over and over on the ether waves how to be beautiful, how to succeed in business, how to govern our country and the rest of the world and much other interesting information. The World expects great things of its children. Surely the Church is not asking too much when it calls upon its followers to stand: "having; done all, to stand." "Ye shall be my witnesses," was one of the last affirmations of our Lord before He ascended. May our prayer be that we may have consecrated grit to please Him.

YOUNG WOMEN'S SPECIAL COLUMN

Dear Friends,

I was born June 21, at Moorefield, Indiana. My father, the Rev. Howard M. Jamieson, now pastor of our Everett, Washington, United Presbyterian Church was at that time pastor of the Caledonia, Indiana, congregation. When I was about two years of age my family moved to Canon City, Colorado. It was during our nine years of service at Canon City that I had my first early religious experiences. I remember quite distinctly the first Junior Missionary Society to which I ever belonged. Miss Anna Hill, a sister of Miss Kate Hill, was the Superintendent. Later, at the age of 12, I joined my father in California where he had become pastor of the United Presbyterian Church at Riverside. Again I was in close contact with the Junior Missionary Society. Through these two Junior societies my love for Missions began to grow, and I began to wish that someday I, too, might be able to do my part in the great missionary work of the Church.

We lived in Riverside until I graduated from High School when we moved to Everett, where my family is still living. I attended Monmouth College for two years, '22-'24, and then went to Everett where I lived at home for four years during which time I was employed in the Public Library. During this time I was quite active in the Y. W. M. S., known as the Nellie Lanning Circle, and also with the young people in Christian Endeavor work, in the county and state work as well as the local church societies.

Being a daughter of the manse, the desire to want to be in active Christian service just seemed to be born in me. In the fall of '28, realizing that I really wanted to fit myself for full time service, I went to the Los Angeles Bible Institute where I graduated in '31 after taking the three-year C h r i s t i a n Education course.

Reaching Everett three days following commencement from the Bible Institute, I found myself arriving in the midst of the W.G.M.S. Tired, and worn out from the close of school, I thoroughly enjoyed meeting various members of the Women's Board, missionaries, and meeting old and new friends. Before the close of the convention, I had the opportunity to speak to Mrs. Cook personally, and told her I would like to apply as a Home Missionary Worker and a year from that September, I went to Spo-

kane where I worked for fourteen months. After about ten months of rest, I came to San Francisco in the fall of '34. During the three years of service in the San Francisco Presbytery, I have worked in the Oakland, Ingleside, San Francisco, Peace Parish (Fresno) and Salinas churches and have enjoyed my work here very much and will be glad to tell you about my varied experiences from time to time.

Sincerely,

Mary E. Jamieson.

SOME THOUGHTS BY A NEW PRESBYTERIAL YOUNG WOMEN'S SECRETARY

This secretary on making her report to her constituency gathered in convention told her hearers that when she received her consignment of report blanks, she sent them to societies according to directions, then turned her attention to other matters. She thought she could quickly fill the assembling sheet on receipt of filled-in blanks. To her dismay she discovered that some of the societies were disregarding the time limit. This fact made what should be an easy task more or less of a burden. It finished by her accepting some incomplete reports and with no report from one society. Besides, in order to get her report in on time, air mail was employed. A good deal of unnecessary worry was caused because some one did not value explicit directions, including a time limit.

The secretary was sure that the general secretary would have an incomplete report for was she not sending in that kind? Later through a form-letter sent from headquarters, she learned that there were other delinquent societies that disappointed their secretaries. (A sense of comfort comes when one does not feel alone in partial failure!

In order to send in better reports, the secretary advised societies to become acquainted with the annual blanks quite a while before March, comparing present year accomplishments with those of the previous year, making the report blanks a real study for the whole society. She pointed out mistakes, omissions and other points to be considered.

A "tonic" in the form of worthwhile things accomplished in several societies was presented by representatives that had been previously requested to be prepared. Adequate preparation is one item in success, whether in secular or ecclesiastical business.

THIS, THAT AND THE OTHER RALLY

The first rally of the Girls' Circles of Allegheny Presbyterial was held at the Eighth Church, on Monday evening, January 24. The Peggy Foster Memorial Circle, under the leadership of Miss May Zink, acted as hostess.

There were six societies represented with an attendance of about sixty. After a brief devotional service, we were entertained with a delightful piano solo by Margaret Jane Newcomb. The speaker of the evening was Miss Mary Nelson of the Fourth Church, who told us about her trip to Japan. We learned many things about the people and the land, and saw many beautiful articles which she had brought with her.

The work of the Girls' Circles was presented by Mrs. T. H. Newcomb, Young Women's Secretary of the Presbyterial, and wife of the pastor of the church. We continued our program with a social time. As it was a "get-acquainted" rally, we played a "get-acquainted" game; then each church gave a stunt which it had prepared. Refreshments were served and we all went happily home-ward, well pleased with our good time, but especially happy to have made many new friends. (Miss Ruth Nolte furnished this information.)

A PARAGRAPH FROM A SECRETARY'S REPORT

Mrs. James C. Lewis, one of our very faithful secretaries for twelve years, sent in a copy of last year's report to the presbyterial. The following paragraph is given so that some idea may be gained as to the earnestness of our young women. Each organization is credited for something worthwhile and will be glad to see its name in print:

The first group, alphabetically, is the largest of all with 50 members, the Gertrude Jamison Circle. This society has excellent programs, is very liberal in gifts, and this year had the largest delegation at the rally—20! The Let-Your-Light-Shine Circle cannot be beaten when it comes to mission study class. It had 100 per cent attendance! The new Harrisville society began splendidly by sending in the very first report, and by having more than half its members take and read the *Missionary Magazine* before the society was four months old! When the Roma Beattys were asked how they secured such good attendance, a member reported that they send out attractive monthly invitations and have such good meetings that no one wants to miss them. Roney's Point Volunteers for Christ also had a 100 per cent attendance at mission study class, and a high average attendance at monthly meetings. The YWMS at St. Clairsville was especially generous in Christmas baskets and boxes, and has the largest number of Magazine subscribers and readers of any of the groups. The Margaret Caldwell Circle of teen age girls has a Prayer Circle, the first one to be reported by any of our societies. According to reports, the Wevapa society with a membership of seven has more Prayer Cycles than all the other societies combined and they are used in monthly meetings. The Ethel Robinson society has increased its membership fifty per cent. Its contributions exceed all others and *all* members read the Magazine. The Ruth Warnock society had a decrease in membership, but an increase in gifts, an encouraging feature.

TEARS

Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why do ye come again to dwell with me?

At midnight, dawn, midday
Ye come; nor wait your coming nor delay;
Nay fearless, with what scorn
Ye picture China by my brothers torn.

But I'm no coward; pray heed ere more I've wept;
I love Japan so fair
And China too; this war I cannot bear.
"Is there no other way?"
Thus do I search my soul all day
Nor ever reach a goal;
I live, but only as a phantom soul.

Like Christ Who bore our sins upon the cross
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.

Ah tears! Unbidden tears!
Long separated we,
Alas has come another day
When ye must dwell with me.

Toyohiko Kagawa,
In The Missionary Herald.

Girls' Circle Program

By MRS. J. C. SMITH, 926 Brunswick Rd., Cleveland, Ohio

(Editor's Note: Due to the continued illness of Mrs. J. C. Smith, it was necessary to procure another writer for the Girls' Circle Page for this month. We feel most fortunate in securing as a substitute, Miss Helen Johnston of Warren, Ohio.)

THE CRYSTAL CHRIST

This is to be "A Year of Rainbow Colors." The theme, covenanting. The topics as outlined in February:

April	The Crystal Christ
May	The Gold of His Love
June	The Orange of His Flaming Zeal
July	The Red of His Sacrifice
August	The Violet of His Tenderness and Pity
September	The Indigo of His Strength and Power
October	The Blue of His Truth
November	The Green of His Mercy
December	Looking at Colors
January	The Canvas of Life
February	Wielding the Brush
March	The Spectrum of Our Lives

Every month, as the colors of the spectrum are discussed, the girls may be given a length of narrow satin ribbon matching the color for the month. At the end of the year these ribbons can be made into a rainbow bookmark to remind each of her covenant with God and His promises to her.

INVITATION — Cut a circle of silver paper to resemble a gazing globe. On the reverse side write this message:—"The Girls' Circle will gaze into the crystal of life (*day of week*) evening at 7:30; at (*place*). Please bring a pocket mirror with you."

PROGRAM

Song—Have Bible Songs Hymnal No. 28 played through softly. All join in singing the first verse and chorus. (Keep books open to be used later in program.)

Leader—In beginning our year of rainbow colors, let us call to mind God's covenant with Noah. (Read Gen. 9:8; Gen. 9:13-18 and Deut. 7:9). God set His bow in the heavens as a sign that never again would the waters cover the earth to destroy man. Later He sent His Son into the world "whosoever believeth on Him should not perish but have eternal life." Christ is the crystal that reflects the rainbow colors of God's promise. All over the Christian world these rays have shone bringing comfort, joy and peace. Our church and our Missionary organizations are passing on these rays to the needy places of the earth. Tonight let us look at Egypt and see if the reflected rays of Christ are needed there.

First Circle Girl—reviews the article *The Economic Life of the Egyptian Fallah.* Type or write out these questions and answers to be passed to members before the meeting. As you talk, ask the questions and let your audience give the answers. You will, of course, fill in the details between the questions.

Q. No. 1. "Into what classes are the agriculturalists of Egypt divided?"

A. No. 1 "Owners of land, renters of land and workers on the land owned by others." (Discuss

each of these classes and tell of conditions.)

Q. No. 2 "Why do the peasants not rebel against their plight?"

A. No. 2-A "Because of Custom. (Copy paragraph "Custom is strong in the East," etc. Have this read as part of the answer.)

A. No. 2-B "The second reason is found in the physical condition of the peasant," etc. to the end of that paragraph.

Q. No. 3 "How are the results of poverty evident in the Home?"

A. No. 3 "The house is a hovel of mud," etc.

Q. No. 4 "How are the results of poverty evident in the clothing of the people?"

A. No. 4 "Clothing must be of the simplest" etc.

Q. No. 5 " . . . in the food?"

A. No. 5 "Food is largely confined," etc.

Q. No. 6 "What message of Christ do these people need?"

A. No. 6 "I am come that ye might have life."

Leader—introduces *Second Circle Girl* who impersonates Mrs. W. B. Jamison and talks from material in *Cultural Limitations of the Fallah.* Stress the fact that wherever one finds a mission or church school in a village, there he finds a center for cultural advantages.

Or a Third Circle Girl may use a group of younger brothers and sisters, or some of the members if the society is large, in pantomime to illustrate the two types of village schools cited in *Village Education in Egypt—As it is and as it should be.* Contrast the two schools by the pupils unruly behavior, their noise, lack of respect, and inability to understand their lessons. The *Circle Girl* briefly reviews the topic and points out the differences.

Leader—Who knows about the "Obedience Fund" and the experiment at the village of Edmu?

A Fourth Circle Girl volunteers using E. M. Baily's article as a basis for her answer. She should close by giving the last paragraph and conducting a circle of prayer for the villages of Egypt. (Get names of missionaries and schools from your Prayer Cycle.)

Leader—How many brought a mirror? Get them and let us each one look at ourselves. (*pause*) What do you see? Is the face of a Christian reflected there? Do your eyes see the good there is to do? Do your ears hear the needs of others? Does your mouth tell what you know of the crystal Christ who would have us each one mirror His rainbow rays to all the world that they, too, may know His covenant of Grace.

Song (with bowed head sing the second verse and chorus of B. S. H. No. 28.)

YOUTH'S OPPORTUNITY

"O Youth! the doors will open wide
To various tasks that you can do.
Heed well the opportunity
To choose a work that keeps you true;
And then determined, do your best,
For labor earns an honest rest.

—From *Woman's Missionary Friend*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

TAMA NEWS

COUNCIL

On January 6th a mass meeting of the Indians was held according to provisions of the constitution to nominate candidates for their Council. The missionary attended that mass meeting and was asked to open the meeting with prayer. At an election January 18th, the Indians chose their first elective Council under their new constitution.

INDIAN SCHOOLS

January was a month of great importance in the history of the Mesquakie Indians. On January 7th, the new Government Grade School on the Reservation was dedicated. The fine program was well attended both by Whites and Indians.

It has just been eighty years since these Indians bought their first acres of land from the settlers here in Tama County. It is interesting to note that at that time, 1857, Tama City had just started its first school in a log cabin and that there were only two other schools in the county, both built only two years previously. The Indians did not get their first school building till twenty years later. There was much opposition in those days to the White man's education. But eighty years have seen much progress and a great interest in the new building.

BIBLE LESSONS

Your missionaries began teaching Bible in the new school in January. The Bible period is after school on Friday. Government regulations require that such instruction can be given to those children only whose parents sign a written request in the presence of the principal of the school asking that their children receive religious instruction. At the first meeting, parents of twenty-four children had signed such requests, and by the next Friday ten more children were added to the list. This makes about half of the enrollment. How many White communities would do that well at the very start?

HELP THE GIRLS!

Five Indian girls are planning to attend the YPCU National Convention at Ames in August. To help them earn expenses, they will be permitted to sell beaded watch-fobs at the Convention. They are already making these fobs and they can be ordered by mail now if you are interested. The fobs will be made with a white foundation with the border and letters in your choice of three colors: gold, blue, or red. You will also have a choice of three sets of letters, Y P C U, T A M A, or I O W A. The girls are working on a design for a bracelet using these same letters and colors. This has never been done before and we are not yet ready to offer them for sale. But the fobs may be secured at 25c each, postage extra. Two fobs can be sent by first class mail for 3c. Send your order to Rev. F. C. Patterson, Tama, Iowa.

INDIAN ARROWS

Already three dollars ($3.00) have been received for subscriptions for Magazines for the Tama W.M.S. Many thanks to the donors for their interest.

At a meeting of the W.M.S. of Tama it was voted to suggest that the offerings at the Church for January and February be sent for the new Church at Yakima. This new society takes an active part in the Church services. The president, Mrs. George Young Bear, teaches a Sabbath school class.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

NOTES FROM THE FIELD

Prairie reports the weather is the mildest February-brand known. Tommy Steele is suffering from pnuemonia. He and two sisters graduate from the Millers Ferry High School this year. Of the 12 children of Mr. and Mrs. Steele, all but one have graduated from the High School there. The one, now in seventh grade at Prairie, won first prize in a Club contest. The subject was, "A More Satisfying Country Life." She will represent the club in Camden, competing with other County Clubs.

The Missionary Society, in ministering to the sick and needy and the very poor, did some valuable Christian service in the community. All second-hand clothing was received with gratitude. Several of the old people are receiving six dollars a month from the government which is a great help in making ends meet. A letter from Dr. and Mrs. C. H. Johnson enclosed a liberal contribution to help pay the budget. Their lives are an inspiration to all the people whom they have loved and served. They call Mrs. Johnson 'Miss Tillie.' A County meeting of teachers revealed the fact that 75 of those present were trained in our missions, some of them starting in the Prairie Mission.

Thyne Institute:—Work at Chase City is progressing nicely. The girls in the sewing department have finished their print dresses. Each one brought her material and cut and made the dress in the class periods. In the cooking classes they have been baking cakes, and are now studying about vegetables. When through with this, they will plan and prepare meals.

Millers Ferry:—Very little sickness among the student body has occurred during the month of February. A new boiler installed in the girls' dormitory is rendering good service and is much appreciated these frosty mornings.

On February 22nd the Vocational Teachers entertained the parents of the community. A large number enjoyed the evening with games and refreshments. These teachers are serving the people through the evening sewing classes and by their visits to the home. The school was represented on programs at a number of Farmers Conferences and Miss Jones, Superintendent of the Hospital, gave a demonstration of preparing food for the sick.

The wonderful Negro Scientist, Dr. George Washington Carver, says he does not know how he gets his results. "He asks God and gets the answer"; the method is revealed at the moment. No less a scientist than Thomas H. Edison wanted Carver to join him at Menlo Park. His reply was brief but courteous. "Work among my own people," God said. He never charged for his results, but gave them without remuneration saying he was working for humanity and not for money. Mankind is being benefited and that is the purpose for which his work is intended. Such a man is George Washington Carver. He does not know his age; was once sold down the river into Arkansas; and is now a member of the Royal Society of Arts in London, and Director of Research Work at Tuskegee. The man who once asked God what is a peanut, became the means of expanding the peanut business into a $60,000,000 industry.

NEGRO HISTORY WEEK APPROPRIATELY OBSERVED

The enjoyable discourse of the Seniors was interrupted in order to pay tribute to those noble and rugged pioneers of the Negro race, who through their perseverance, strug-

gles and talent made history that will live through our age and throughout civilization. Not only were the achievements of the pioneers cited but also the works and progress of others who are still blazing the trail begun by their noble ancestors.

Through the 10th Grade students in Negro History, under the direction of their instructor, W. G. Wilson, were brought to our platform faculty members from the various mission stations and other schools. These speakers ably told of the Negro in various fields. Prof. W. F. Grant, Professor of Social Science at Snow Hill Institute, Snow Hill, Alabama, was the initial speaker at the Sabbath evening service. Professor Grant spoke to a large and very appreciative audience on the subject "Taps Blow and the Negro Marches On." The presentation of this theme was beautifully, and forcibly done. On Monday Prof. B. T. Ridgeway of Millers Ferry, Alabama, gave a very practical and logical discussion on "The Negro in the Field of Science and Invention." Tuesday our much esteemed and conscientious pastor, Rev. D. F. White gave to us some very definite points on the past and present of the Negro, and his outlook as to his future. On Wednesday, Miss N. W. Champnay of Millers Ferry, thrilled us with her carefully prepared and well planned topic on "The Negro in Art and Literature." On Thursday, Prof. W. R. Sutton, of the Annemanie Training School, told of "The Negro in Business", and left with his hearers the thought that the color of one's skin should not stand in one's way in forging ahead to successful endeavors.

On Friday and Saturday, W. G. Wilson spoke to the group bringing out many inspiring and practical points on the Negro. He ended the discourses of the Week by paying homage to that great Emancipator of the Negro, Abraham Lincoln, and to Julius Rosenwald, who because of his love for humanity, engraved his name and deeds in the hearts of both whites, and blacks.

Due consideration was given to all of the teachers and students who aided in the programs, and contributed their bit to the success of the programs which, we hope, lent inspiration, a new outlook, and a clearer vision to future work and study of the Negro. For each program, the specific theme was taken from some work of the late Rev. W. G. Wilson.

Three weeks ago the class in Negro History climaxed their semester's work by visiting that famous institution, Tuskegee. So impressed were they by what they saw and heard that these experiences are even yet fresh in their minds. Their experiences were brought back to the whole student body in a series of reports, in which each member talked of what particularly interested him. It is the intention of the Class to let the observances of Negro History Week commence its study of the Negro, and to observe during every day, the events of Negroes, and their effect on civilization in the light of their own personal achievements and accomplishments, having received inspiration.

To face each day of life
  Nor flinch from any task;
To front the moments strife
  And only courage ask.
To be a man unawed by aught
  But heaven's command
To take a stand—and stand.

The 22nd of February was celebrated with an inspiring program in honor of our first president, George Washington. The program was given under the supervision of one of our staunch workers, Mrs. A. E. Freeman, who has been working with us for many years. This program is one of her many contributions to the general program of the organizations.

IMPRESSIONS OF OUR NEGRO WORK

By W. BRUCE WILSON, D.D.

The Secretary of Negro Work has asked me to write my impressions of the work being carried on by the W.G.M.S. and the Board of American Missions among the Negroes of the South. I made my initial visit to all the Negro stations last Fall and I returned from that visit completely convinced of the value of what the Church has done and is now doing for these people in behalf of our Lord. It is doubtful whether any other type of United Presbyterian missionary activity is yielding larger returns to the Kingdom than is our own work among the Negroes. These returns are not always visible in the statistical tables, such as church organizations with large memberships, although our Negro churches have as loyal and devoted a membership as can be found anywhere; nor are these returns always visible in large amounts of money contributed to missions, although again it can be said that, in proportion to their ability, few of our Northern churches are contributing any more liberally to our mission work than are the most of the Negro congregations, the economic condition of whose members is in many ways deplorable.

However, the results of our work in these Southern areas for two or more generations are evident in the transformed lives, the thorough Christian devotion, the high moral standards of those who have been students of our schools and members of our churches over the years. In every section of the South have gone graduates of our schools and of our College at Knoxville to carry with them the Christian ideals and principles imparted to them by the United Presbyterian Church.

The W.G.M.S. supports three schools—at Camden, Miller's Ferry and Prairie, Alabama. The Women's Board also assists the Board of American Missions in its work at Chase City, Va., Henderson, N. C., Arlington, Ala., and Knoxville, Tenn., providing home economics teachers, matrons for the dormitories and other workers. Support is also given to the ministers at Camden, Miller's Ferry and Prairie. The Jubilee Hospital at Henderson and the Robinson Memorial Hospital at Miller's Ferry are the only such institutions in their respective areas providing hospitalization for Negroes. Literally scores of lives are saved each year through the presence of these medical institutions of the Women in the two communities.

I was particularly impressed with the fine Christian character and loyalty of the workers at the various stations—the superintendents, ministers, teachers, nurses, matrons, etc. Though laboring for comparatively low salaries, yet there is an enthusiasm about their work and a spirit of devotion to their tasks and to the interests of our Church and the Kingdom that merits the highest commendation.

The Women's Board is to be congratulated on the condition of its property, particularly at Camden and Prairie. The buildings are for the most part in exceptionally good repair and bring credit to the faithful oversight not only of the local leaders but of the Secretary of Negro Work, Mrs. Ada Kerr Wilson.

I noted also the favorable attitude of many of the white people of the South toward our schools and work. We have always insisted on high moral, religious and educational standards and this has created a lasting impression of the value of our schools and churches in every community where our work is being carried on. The white people of the South believe in us and our methods. They know that our denomination can be depended upon to do what it promises. They realize that if we

(Continued on page 474)

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
MAY

Miss Flora Jameson	May 13
Miss Bernice L. Knowles	May 15
Miss Dora Mason	May 16
Miss Lois D. Kingan	May 23
Miss E. Verna Pillow	May 27
Miss Ray Huffman, R.N.	May 27

"INDIA!

Land of mystery, in which live men
Whose skin is brown, but in whose heart
There burns a fierce desire for God—
God help us understand thee, and to help."

NEWS OF THE TRAVELERS

Mrs. Boobyer and Mrs. Randles, commissioners of the Board to our foreign fields, and Mrs. J. P. White, editor of *The Womens Missionary Magazine*, have completed their tour of India. They were in camps and saw the way the Word of life was given to the people; they visited in the homes and in the village schools, in the larger Boarding and Day Schools, in the colleges and in the hospitals. They saw some of the difficult propositions with which our missionaries have to deal and also some of the fine products of the work in the lives of the Christian people. They heard fine sermons preached by the native pastors and found out something regarding the work of the Synod. They also came to appreciate many of the needs of the missionaries in carrying on their work. We are sure they have stored up much information that will be helpful in future years.

One point of information might be of interest to our societies in America and that was concerning the sending out of boxes of clothing or supplies. We are informed that the duties on all articles sent to India are very high and sometimes the missionaries have to pay out of their own pockets for an institution much more than they are really able to pay. It has been suggested that societies and individuals should be careful not to put on too high a valuation because the duty is levied on the valuation listed. It seems, too, that it might be better in many cases to send money instead of supplies as in all our fields the articles that are needed can be purchased.

Many of the missionaries write of their great pleasure in entertaining these travelers and feel that much good may come of their visit to India. A very helpful conference was held with a number of the missionaries before our Board ladies sailed for Egypt.

After a restful voyage they attended the annual meeting of the Egyptian Association in Assiut and found it interesting to note wherein the India and Egypt Missions agree and differ in their conduct of business.

At the close of the meeting on January 8, the schedule of travel was resumed with a view to seeing our work in the Sudan. It took four days by boat and train to reach Khartum North. They expected to leave Malakal on February 3 and go on to Nasir by lorry with Rev. Paul Smith and wife, who had been spending their vacation in Khartum and waited to accompany the visitors to Nasir. Other stops to be made were at Doleib Hill and Wad Medani before they returned to Khartum. Long distances must be covered between stops but we are glad that the delegates can see these out-of-the-way stations and get some idea of the work that is being done and the great need of enlarged work.

The latest news is that Mrs. White arrived in Assiut on February 15. She intended to make short visits in all the stations where our Church

carries on work and spend some time with her brother, Dr. H. E. Philips, in Alexandria. She hopes to reach America by the middle of April. Mrs. Randles and Mrs. Boobyer spent a few days in Luxor visiting the Dr. Carrie M. Buchanan Girls' Boarding School which has long been supported by The Women's General Missionary Society. After inspecting the general work of the District they will of course want to see some of the ancient tombs of great historic interest to all the world. They plan to reach America about May 12. Let us continue to pray for our friends, that they may be kept in good health and in safety during all their travels.

EGYPT

Our newspapers have all been full of the marriage of Egypt's young king. We have been receiving some accounts of that occasion from our missionaries, although we have not heard of any who were invited to the wedding feast. King Farouk, eighteen years old, is personally very popular. His youth, his manly bearing, his genuine interest in the common people, his recent marriage to an Egyptian—all have combined to make him "the crystallization of national aspirations." All the schools in Egypt had three days' vacation to help him celebrate his marriage. The king, and not his bride, receives all the compliments although she is reported to be a very beautiful girl. She was taken from her father's house to the palace in a closed car. Her father signed the contract and the bride will go veiled until the royal son is born.

Miss Anna Milligan has been visiting her sister and niece, Mrs. D. D. Robertson and Miss Stella Robertson. The latter is one of our missionaries in the American College for Girls, Cairo. Miss Milligan attended the Association Meeting in January and has visited a number of the stations in Egypt, among these the Tanta Girls' Boarding School. She is most enthusiastic about that school and feels it is a wonderful achievement of the women of our Church and is in a sense a memorial to the work of both Mrs. H. C. Campbell and Mrs. Mary Clokey Porter.

Miss Carol McMillan, Miss Ruth Williamson and Miss Eulalia Grether have charge of this school. The two former are expected home this Spring on furlough and it is a difficult matter to replace them for even a short time.

Reports from the schools in general show good attendance and in cases the children have had to be turned away. One father insisted that his daughter be taken in as she was only one more and wouldn't need much room. But when he was told that ten had been refused before her he seemed to understand.

The Bible Women are actively engaged in taking the message to different villages. Several months ago work was opened up in two new villages where not a single woman could read but six girls could, as they had gone to the Boys' School. The missionary asked them to teach the women, promising them prizes for different steps in advancement as the women progressed. This work was begun about November 1 and by Christmas one woman was reading from the Gospel of John. Others would soon be ready for the same lessons. In another village the women have become interested in learning to read and ten women have asked for lessons. The plan is to use the older boys and girls in school as teachers and the pastor's wife very graciously volunteered to supervise them. It is hard to imagine what this will mean for her as she has two babies under three years of age, but she says she will manage somehow. Thus progress is being made in bringing the Light to the poor women of Egypt.

THE SUDAN

The anticipated visit of the three American travelers has been made. The missionaries have enjoyed the visit and the conference to the full but as yet we have not heard the details.

Miss Aulora McIntyre was in Khartum during the Ramadan fast attending the institute which the Bible Women hold then, as they cannot go into the homes with profit. Indeed it is a time when trouble might easily be encountered as people are irritable from the fast and more fanatical during that month. The intensive training which the teachers get during that time is splendid for them. Miss McIntyre speaks very enthusiastically of the prospects in Wad Medani and is already talking of the need for another Bible Woman there.

Miss Turk and Miss Blair intended to spend their Christmas holiday with Australian and New Zealand friends of the Sudan United Mission in the Nuba Mountains.

According to a letter written shortly after the middle of January, Don McClure was preparing lumber and other supplies needed in opening up work among the Anuaks and would go on to Dimmo in a few weeks.

Letters received from Mrs. Randles and Mrs. Boobyer give a pleasant description of some parts of their journey which we will pass on to our readers. They enjoyed the varied scenery of rocky hills and desert stretches from their boat, "Lotus," and were much interested in seeing the temple of Abu Simbel, the greatest of all the temples, even those in Egypt. The gigantic sixty-five foot statue cut out of the living rock on the facade of the temple was lit up by electric lights from the steamer as they landed after dark and was surely a picture. The interior was extremely interesting also, with very graphic representations of Rameses II, warring against the Hittites, the siege of Kadesh and the subjection of the people, the temple being built to remind them ever of the conquest. The train running from Wadi Halfa to Khartum was the finest of any they had been on and the sleeper compares with our compartment car here in America. But the track is laid directly on the sand and the train develops a motion which is annoying to some passengers.

The three guests were met at Khartum North by the Misses Turk, McKnight and Una Coie, and Dr. and Mrs. Shields, and were taken to the Girls' Boarding School. They stayed for five days looking over the work there and in the surrounding towns.

ETHIOPIA

It is a matter of deep regret to the commissioners, as to our Ethiopia missionaries, that suitable arrangements could not be made to visit our work in Addis Ababa.

A cablegram from Rev. D. C. Henry tells that Mrs. Henry and the children reached Addis Ababa in safety about February 1. We are sure there will be much joy in the Mission over this.

Dr. Cremer and his family had a short vacation in Addis Allem, a small village about thirty-five miles west of Addis Ababa. A government permit was granted them to make the journey by auto along the road which was built recently. After their strenuous year in the hospital they had a good rest among the mountains and valleys, the streams and forests.

The Hospital was left in charge of Dr. Skemp-Nystrom with sixty-four patients, only six beds short of capacity. The staff greatly appreciates the fine equipment. The Alvin Orr, Jr., Memorial Laboratory of Clinical Pathology is always a surprise and a delight to visiting authorities of the Officio d'Igiene (Health Department).

Miss Beatty enjoyed a vacation during the month of December. A

little later Mrs. Nystrom and Miss Faught expected to go to Egypt as they had not had any opportunity for relaxation for several years. These vacations have been possible now only because Sister Greta of the S.D.A. Mission graciously came daily to relieve in the hospital from 8:00 to 4:00, but an addition to the staff of nurses in George Memorial is still badly needed.

The work in the school is reported as going along very well and it seems it was very worth while to have Miss Nichol go back to Addis Ababa to open the school which was closed during the war. The attendance is larger than ever before with fifty-four pupils enrolled. Twenty-five are boarders; the rest are day pupils. Lunch is served to thirty-four daily so this must be a very busy household. After eight months of school they had a month's holiday and now are well along in another term. We are thankful that Miss Nichol was enabled to get back to this very promising work.

INDIA

Our missionaries in India are well settled down to work once more since the Annual Meeting and the entertainment of the American visitors and are carrying on in the usual way. Of course a few are getting ready for furlough as they are booked to sail for America about the last of March. Dr. and Mrs. Chambers, after less than a year in America for rest, hastened back to India to take the place of Mr. W. H. Merriam (General Secretary and Treasurer) as he hopes to join his family in America this Spring.

We sympathize with Miss Eva Hewitt who received word of the death of her father early in February.

Some letters tell of the celebration of Christmas in various ways. In Rawalpindi all the missionaries got together in the Downs' home and had a very happy time, although Mr. Downs had been ill and was not able to join in all the festivities. The children gave the play, "Why the Chimes Rang," and Santa Claus came for their benefit and remembered the older members of the circle as well. One of the missionaries had a live tree, a cedar about as high as her head, which she had planted in a five-gallon Standard Oil Company tin. This was gayly decorated and she also had a big bouquet of poinsettas from her garden.

Miss Cathcart wishes that all her friends could have attended the celebration she had for the women and children of the Leper Home in Rawalpindi. The school girls made some small boxes from old post cards. Sewed together with red and green thread, they were quite colorful. They made sixty-three and filled them with small candles. The Blue Birds and Girl Guides of the Sargodha Mission School had sent some toys and dolls they made for the leper children. The Junior Red Cross of another school gave some money and this was used to purchase a towel for each woman. Miss Cathcart went out to the Leper Home on Friday about 12:30 and by 1:00 all were assembled, dressed in their best and most colorful clothes. The untainted children came over too and sat on a separate piece of matting. There are ten of them now. Such love and longing showed from their mothers' eyes as the children came into view. All were clean, wearing a nice sweater over their cotton clothes. They sang a song very nicely and later all sang and they had the gifts.

The missionaries covet your continued prayers that they may be given wisdom in dealing with teachers and school children and that in all contacts made they may in a new sense dedicate their time, energy and ability to Christ and that the Spirit may work through them, using them to win souls for Him.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

Mrs. Catherine Lamb, missionary in the North Side, Pittsburgh, and who during January and February made a survey of the district allotted to the Second Church, made a total of 2213 calls, including in some instances second and third calls, when no one was found at home on previous calls. A one family house is an oddity, which means many flights of stairs to climb. Six, eight flights were climbed in one day. (The missionary is still able to walk). More than fifteen hundred persons were interviewed, and many interesting experiences were reported. Twice her purse was snatched. In addition to the calling, twelve evening meetings were attended and talks given, and the Moslem Study Book reviewed to an interdenominational group of two hundred, also to a large group of our own denomination.

SLOVAN MISSION, LANGELOTH, PA.

Usually there is a falling off in attendance after the holidays, but Mrs. Lieske reports that was not the case this year. All meetings are well attended and interest is increasing. There is better attendance at the mid week prayer meeting, the Senior C. E's are assuming more responsibility, the Juniors are committing the 55th chapter of Isa., for their memory work, and the older girls and boys are using "Behind the Garden of Allah." Mrs. Lieske closes her report in these words, "Oh, that the men of the families represented in the mission might be brought into the fellowship of the church and to know Christ, for which we ask definite prayer."

LOS ANGELES PRESBYTERY

The missionary reports an increased attendance in both the Church services and the Sabbath School. Forty-three new pupils have been received during the last quarter and fourteen united with the church at the January communion. One of the accomplishments during the last month, was the organization of a Young Women's Missionary Society. There were fourteen present at the first meeting, when Miss Findley presented the real purpose and function of such an organization, to make their time, talents and gifts register for the cause of Christ. The girls were enthusiastic. We will watch this society with interest. The missionary reported 127 calls made during the month.

TACOMA TERRACE CHURCH, TACOMA WASH.

When Miss Beth Johnstone drove from her former field in Seattle to Tacoma, she encountered a dense fog, and for almost a week she was unable to see what was across the street from her rooming house. This fog, as she said, was "very unusual." The church attendance had grown from seven the first Sabbath of January, until forty-one the last Sabbath. A church choir of six High School girls has been organized, holding two rehearsals each week, and now give an offertory number, adding much to the worship service. Miss Johnstone hopes soon to report the organization of a Women's Missionary Society.

The missionary's task just now is to make a canvass of the community which is a scattered parish, consisting of twenty blocks one way and fifteen the other. Miss Johnstone solicits your prayers.

Our Field Secretary, Miss Sallie Dickey, has completed her itinery in Philadelphia Presbytery. A letter from the president of the presbyterial reads as follows: "Are you

anxious to know how we enjoyed Miss Dickey's visit? Well we all love her and feel that her messages have inspired our women very much. In visiting some of the old established societies after her visit, one hears so much of what she said or suggested to them.

"While the Board has done splendid things for Presbyterials and Societies, I feel that the appointment of Miss Dickey is one of the best things you have done. She spoke at our Day of Prayer meeting, and her message and presentation of the needs, not only inspired definite prayer that day, but sent us forth to continue to pray." On March the sixth, Miss Dickey will have filled all appointments in Big Spring Presbytery. Presbyterials and Societies may address her at 904 Publication Bldg., Pittsburgh, Pa.

EZEL NOTES

Rev. Dean Hamilton, of Burbank, California, spent four weeks in our midst, calling in every home at least once, then having conferences with students. He was the messenger on Sabbaths and at the Wednesday evening services, inspiring and challenging to a higher walk with God and man. The bad weather was only an opportunity for service, and through the contacts men and women were brought to a new consciousness of the presence of God, and many gave their allegiance to Christ as their Savior. One of the outstanding evidences of the ministry of Mr. Hamilton is a new organization on the campus to be known as the Pocket Testament League. There are some 38 members in this league, well organized and earnest. The members have chosen Miss Sara Dinsmore as their sponsor. Most of these young people are professing Christians. Will you not enter into covenant with us that these unsaved may, through this organization, be won to Christ? Here is a supreme opportunity for all who want to serve Christ. Reports from Frenchburg, where Mr. Hamilton now is serving, reveal that his ministry there is being blessed richly.

We have some clothing in our room at the present time, but most of this is winter weight and there is a great need for light weight clothing. Will you not help us, to help these who come to us, which in many instances makes it possible for young people to attend school. Anticipating your reply to this request, I want to thank you one and all for sending us light weight clothing.

The Men's Missionary Brotherhood continues to prosper under the able direction of the present officers. This group of men meet monthly. At our last meeting twenty-eight men were present. They are sponsoring many needed projects as well as showing interest in a tangible way in the school and church. Through these efforts a new spirit prevails. It has well been said that a Christian organization gets things done as no other group can do them. Not all of these men are Christians, but they enter into the work of the Brotherhood in a very sincere way. It is our hope and prayer that through this organization every man in the community may be touched and won.

Again we covet your prayers in behalf of our work and workers. Daily we are conscious of our needs, and also conscious that there are so many who are daily remembering us at the throne of grace. Thank you.

It pleased the young women of the Ezel faculty to have as their guests the young women of the Frenchburg faculty. Games of various nature were played. Near the close of the good time the guests were sent hither and yon to search for something which would reveal a secret. The precious parcel was found, and within was a vial not unlike a medical capsule, but without

the bitter dose. Rather it was a most pleasant medicine, dispelling the doubts and worries of some, for within it were the names of Mr. William Heagen and Miss Sara M. Dinsmore. Their marriage will be an event of the summer. Our congratulations to Miss Dinsmore and Mr. Heagen.

The students of the school are looking forward to the playground ball league now in the process of formation. There was a time when we competed in interscholastic base ball, but because of the expense incurred and the difficulties involved, we dropped this sport and organized the school league, whereby every student has the opportunity to play. So we see boys and girls entering into the sport in a fine spirit and with an earnest zeal, and much rivalry prevails among them. Mr. Gabbard is in charge of this work. With an increasing number of students each year, the task becomes all the more difficult due to lack of available space for playing.

FIELD SECRETARY REPORTS BUSY MONTH

By MISS SALLIE E. DICKEY

The first day of March came blustering in like the fiercest of lions. We will hope for it a lamb-like exit, although lambs are sometimes a bit frisky. One pastor has expressed a desire that it retire like an old sheep.

At any rate it reminds me that February has gone and I want to write a few notes about 25 wonderful days spent in the bounds of Philadelphia Presbytery. From the time that two lovely women, the President and the Secretary of the Presbyterial, met me at the station until another left me at the bus station, it was a joy not to be forgotten. Safe conduct from place to place was provided by various pastors and other men of the Presbytery, not forgetting my host, Dr. S. E. Greer, of the First Covenanter Church of Philadelphia, in whose home I was made so welcome.

One "Red Letter" day I have written about already. It was the day of prayer with 135 women of the Presbytery. It was a day long to be remembered.

Another notable visit was to the new mission in South Vineland. There I was completely at home in that little wooden building with those warm hearted people. My prayer is that their new missionary society may thrive and grow in grace, in knowledge, in spirituality and in useful service as the days go by.

Worthy of special mention, too, is the visit to the beautiful new church on River Road in Washington, D. C., where Mr. and Mrs. Cosby are doing a wonderful work.

The story is too long to write: 23 talks to 23 groups, in old downtown churches; in beautiful new suburban churches; in Wilmington, Del.; in Baltimore, Md.; to a group of 30 Jewish women, who gave both myself and my message a very gracious reception.

One society I found with 100 percent in the Standard of Efficiency. That is a high rating. Let us all work for just that this year, giving every one of our seven departments of work its due. The six in our homeland are worthy and needy and our foreign department tugs at our heart strings. With a little more self denial, a great deal more prayer in our Missionary Societies and in our private devotions the result will surprise us and honor our living Lord.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

We have received a neatly printed folder entitled "Chosen Work for Junior Missionary Societies, October 1, 1937 to October 1, 1938. Ages 10 to 14. This outline of work is being followed by the Juniors of College Springs Presbyterial. Mrs. R. B. Arneal of Redding, Iowa, is the Junior Secretary of this Presbyterial which holds an annual rally of Juniors.

The following outline of work and study is presented.

October—Each child writes an essay on "Why I should battle Liquor."

November—Tell of the work of the following: John the Baptist, Moses, Paul.

December—Send pictures, cards or a box to a children's hospital or school. Leader to decide what and where.

January—Learn the books of the New Testament.

February—Name five miracles and tell the story of each.

March—Name five parables and tell story of each.

April—Review all previous work and locate the mission schools and Indian work in America.

May—Study outline of life of Christ including home life and work.

June—Take part in Children's Day exercises and Junior Rally.

July—

August—Do handwork to send to conventions and pack box for Missions Field.

September—Draw maps of our Foreign Fields and locate in them the Hospitals and Schools. One map to be brought to conventions.

MEMORY WORK DURING THE YEAR

all ages

Leader to select for younger children.

Psalms 1, Psalms 23, Psalms 103; 8-17, Psalms 90, Isaiah 55; 6-8, Ruth 1; 16-17.

Each child to read one chapter of the Bible during the month and leader to select the chapter.

This work in addition to the "Junior Study Outline" used by all Juniors should keep the Juniors of College Springs Presbytery quite busy.

The following letter has been received from Dr. C. C. Adams, Secretary of The Egyptian Mission.

"At the recent meeting of our Association which met in Assiut, January 1-8, information was brought to the Association of the fact that the Junior Special for 1937-38 has been designated for kindergarten work in Egypt. Association received this information with much pleasure and gratitude and desired that an expression of its deep gratitude be sent to the children of the Junior societies of the Church through you as the Junior Secretary.

"The Association also through its Committee on Education is proceeding to draw up a plan for developing and equipping and supplying the various kindergartens in the Mission schools as well as some others in village schools under the Mission, —kindergarten inspection through the use of this Junior Special. The Association is particularly gratified in receiving this fund because it is large enough to permit the securing for needy kindergartens an amount of equipment which has never been possible on the ordinary school budget. You will find fuller details of plans for the use of this fund in the printed Minutes of the Association. I write now only to pass on to you this expression of the Mission's pleasure and gratitude and to ask you to pass this on to the Juniors of the Church in whatever way seems best to you."

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary
Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

WOMEN AND DRINK

To missionary women who are interested in the building up of Christ's program it seems preposterous to even speak of women in connection with drink. We realize that the women who are active in our religious and missionary undertakings are not being found in the places where alcoholic drinks are being served.

We can scarcely believe the statements published today of the havoc drink is causing to many women. The women seem to be more susceptible to the poison and their bodies and minds pay the penalty. In a recent disclosure by a secretary of a Keely institute The Union Signal quotes this statement: "Women patients at the institute increased 57.6% last year over 1936." The report states: "Married women comprise 73% and single women 17% of this total, widows and divorcees making up the remainder. Their average age was 45.4 years, the youngest being twenty-five and the oldest sixty-five. Last year's total is 150% greater than that of 1933 and 159.5% above the yearly total number of women patients during the period from 1916 to 1936." We are appalled at this statement.

What of the homes of these women? What care are the children in such homes receiving? What can the Christian women do to take the cup from their sisters' lips, or their sisters from the cups?

(1) Surely they can pray for the victims and for the overthrow of the traffic in drink.

(2) They can use moral persuasion to induce the victims to break the habit.

(3) They can vote the saloon out.

(4) They can by example and instruction train the younger girls to understand the danger and evils of all such indulgence and the wisdom of abstaining from all intoxicating drinks.

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OAK PARK ILLINOIS

IMPRESSIONS OF OUR NEGRO WORK

(Continued from page 465)

succeed in training the Negroes in a thoroughly Christian way of life, then they themselves will be benefitted thereby.

After visiting every one of our Southern mission stations, I came back to the office in Pittsburgh absolutely convinced of the fact that, no matter what doubts others may have regarding the value of what the United Presbyterian Church has done and is now doing for the Negroes, I for one have no doubts. I am firmly convinced of the worthwhile and lasting value of the work. Wherever the United Presbyterian Church has touched the Negro, the results cannot be overestimated.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

STUDY BOOKS

The books for 1938-1939 are ready or will be soon. The foreign text is already on the shelf. The manuscript of the home book has been presented and will be within covers shortly, perhaps this month.

Foreign — Moving Millions (The Pageant of Modern India). Cloth, $1.00; paper, 50c.

Home—The American City and Its Church (The Church in the City). Price later.

Behind the Garden of Allah, by Dr. Reid F. Shields, just what you wish for the April program. Ask for *Teacher Helps,* 15c, if you are conducting a class.

GAMES

The Sudan Game is ready for distribution, 50c a game. You will find it helpful in the Sudan study. Game No. 1, *The Moslem World,* is still available. It is also 50c a game.

NEW LEAFLETS

Walls in the Sudan, by Isabel Blair. Use it with the Sudan study.

House of Healing (Jubilee Hospital), by Dr. John A. Cotton.

PRAYER CYCLE

Order now and have the use of your copy of the *Cycle* through the rest of 1938.

READING COURSE

The Blue Seals are ready for those who have completed the second year of the Reading Course. Some may be ready for the third year Gold Seals. Orders should come to the Literature Department through the local and presbyterial literature secretaries. These seals are *free.* The reading list for 1938-1939 will be printed in the May Magazine.

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DATES OF 1938 W. G. M. S. CONVENTION ARE CHANGED

Mrs. W. C. Brownlee, President of Mercer Presbyterial, and Mrs. William McElwee, Chairman of the Local Committee for the 1938 W. G. M. S. Convention at New Wilmington, Pa., met with the Women's Board on Tuesday, March 1, and presented a request from the Local Committee asking that the dates for the Convention be changed from June 24-28, 1938 to June 17-21. The Board very willingly acquiesced in their request and the 1938 Convention will be held on those dates.

Tributes

MRS MARGARET ANDERSON

The W. M. S. of Santa Ana desires to pay a tribute of love to Margaret McBurney Anderson who passed to her reward on Christmas eve, December 24, 1937. Mrs. Anderson was a faithful member until taken ill several years ago. She was always interested in church activities.

Mrs. Anderson loved her Lord and His word. John 14 was repeated many times by her. It was beautiful to be called home to this Mansion on Christmas eve to be with her Lord.

"In His care confiding, she will surely sleep
For the Lord her Saviour will in safety keep."

Mrs. Bruce Gibson
Mrs. A. E. Kelly.

MISS SARAH WINIFRED HENRY

The Women's Missionary Society of the Pigeon Creek United Presbyterian Church desire to pay a tribute of love and respect to the memory of Miss Sara Winifred Henry who was called to her heavenly home October 20, 1937.

In her passing we have lost a most faithful member. Gentle, kind and unselfish her life was a living testimony of her love and loyalty to Christ and His Church. Her faithfulness and active interest in all the work of the Church will remain an inspiration to all who knew her.

We loved her and we miss her, but we mourn not as those who have no hope.

"They never quite leave us, our friends
Who have passed through the gateway
Of the eternal
To the sunlight above;
For a thousand sweet memories
Are holding them fast
To the place they blessed,
By their presence and love."

To her family we extend our sincere sympathy and commend them to the Saviour Whom she loved and served and who comforteth us in all our afflictions.

Minnie J. Berry,
Mrs. W. W. Weir,
Mrs. J. W. Martin.

MRS. RALPH MARTIN

The Women's Missionary Society of the First United Presbyterian Church of Los Angeles, California wish to pay loving tribute to the memory of Mrs. Ralph Martin who was called to higher service, January 26, 1938.

Mrs. Martin was a woman of deep religious convictions, Christian character and her life was one of loyal devotion to her Master whom she delighted to honor and serve.

The whole work of the church was on her heart, and her interest in Missions was evidenced by her prayers and gifts.

Mrs. Martin taught in our Sabbath School for many years. Her knowledge of God's word, her intercession in behalf of her girls, and her living example of the "Fruits of the Spirit" led many to Christ.

Mrs. Martin was Superintendent of the Junior High Department at the time of her passing, and the Memorial given by her teachers and classes gave testimony of their love and esteem.

We, as a society, extend our sincere sympathy to her husband and daughter and commend them to the great Comforter. We cherish her memory and will endeavor to follow her example of Christian living and faithful service.

Committee:
Mrs. W. E. McCulloch
Mrs. Selina Male
Miss Ellen E. Whitten.

MRS. HANNAH GILL McKITRICK

On January 28, 1938, Mrs. Hannah Gill McKitrick, wife of Dr. E. S. McKitrick, a charter member of the W.M.S. of Pasadena congregation, was called from earth to her heavenly home. It is our wish as a society to pay a loving tribute to her memory.

Faithful in attendance on the services of God's house whenever health permitted, it was her privilege to celebrate her last birthday in this way on a Sabbath shortly before her death. Cheerful and patient through years of suffering, she was an example of God's power to help those who trust in Him.

To Dr. McKitrick, whose life and work she shared for fifty-three years, we extend our love and sympathy. We rejoice with him in the blessed assurance of a happy reunion in our Father's house above and in the presence of our Lord. May the comfort he has so often given to others return now to bless his own heart.

Mrs. Martha E. Craig,
Mrs. Angie R. Mellon,
Committee.

MRS. J. M. NEVIN

The Women's Missionary Society of the United Presbyterian Church of Elizabeth, Penna., desires to express a sense of loss and to pay a tribute of love and esteem to the memory of Mrs. James M. Nevin who died December 7, 1937.

Fifty years ago Mrs. Nevin organized our Women's Missionary Society of which she was the first secretary, and for fifteen years the president, and was a most efficient and zealous worker, always busy with plans and helpful suggestions for improving the mission work and creating interest in the meetings. Her energy, devotion and unfaltering faith has been an inspiration to all associated with her and we feel that no tribute in words can express the loss that is caused by the passing of so devoted a member. Missions were especially dear to her heart and blest with a brilliant mind she remembered the missionaries and the minute details of their work. Mrs. Nevin was a much loved Bible teacher, also interested in the work of the W.C.T.U. and the Colleges of our church.

We feel that to us she has "passed the torch" that we must carry on and not fail in the work she loved.

"She still is our own, 'made perfect' in love,
In the newly appointed place,
Where they have no want, and 'their joy is full,'
And serving they look on His face."

We extend our sympathy to the bereaved family and commend them to the loving Saviour, whom she loved and served.

Mrs. Nevin W. Wilson
Mrs. Elmer Miller
Mrs. Raymond C. Rogers

MRS. MARTHA ROCKWELL

The Women's Missionary Society of the North Hill U. P. Church, Akron, Ohio, wish to express their appreciation of the life and loving service of Mrs. Martha Rockwell.

No tribute in words can express the loss that is ours caused by the passing of one so faithful. We individually have lost a friend and the W.M.S. a consecrated worker.

Her service to her church began early in life and continued to the end. Even during her illness her interest never waned. We extend our sympathy to her loved ones and commend them to the Saviour Whom she whole-heartedly served.

Mrs. George Viers,
Mrs. H. K. Galloway,
Committee.

MRS. MARIA E. ROBINSON

The Women's Missionary Society of the First United Presbyterian Church of Mercer, Pennsylvania, Mercer Presbytery wishes to express a tribute of love and appreciation to the memory of one who meets with us no more, Mrs. Maria E. Robinson, whose long years of membership ended with her life January 16, 1938.

We remember her loyalty to her church and her faithfulness in all its work.

In her kindly, unassuming yet efficient service she has left us an example to follow, a beautiful memory and a blessed hope.

We know that she has been called to her heavenly home and has heard her Master's "Well done."

Committee—
Mrs. W. I. Gillette
Kate G. Barnes.

MRS. ELLA CUMMINS SMITH

The members of the Women's Missionary Society of the U. P. church of McAlevys Fort, Pa. wish to pay loving tribute to the beautiful Christian character and faithful service of Mrs. Ella Smith who was called to her heavenly home on October 27, 1937 at 75 years of age. Rev. C. Y. Love and Rev. James Potter officiated at the funeral held at the home of her daughter, Mrs. W. H. Miller. We commend her bereaved daughters to their Heavenly Father whose love never faileth and whose peace passeth all understanding.

Mrs. A. K. Strane.

SENIOR LIFE MEMBERS (Continued)

$25.00 Each

416. Mrs. Maude McDaniels, Torrington, Wyoming. By a friend.

417. Mrs. Rita Hays, Torrington, Wyoming. By a friend.

418. Mrs. Blanch Marley, Torrington, Wyoming. By a friend.

419. Elizabeth Heemstra, Santa Ana, Calif.

420. Mrs. Isabella Shaw, In Memoriam, Through Pasadena Society.

LIFE DIRECTORSHIP

$300.00 Each

Mr. and Mrs. J. W. Gordon, In Memoriam. By their daughter, Ella M. Gordon, Pattersonville, N. Y.

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(c-o American Mission should be added to each foreign address)

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Miss Ruth Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty — Abbottabad
Miss Roma B. Beatty, 1909 — Badomali
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sangla Hill
Miss Lois Boyd, 1918 — Sangla Hill
Dr. Anna Bramson, 1936 — Sialkot City
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Olive Laing, 1912 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikupura
Miss Henrietta Moore, 1898 — Rawalpindi
Miss Margaret L. Murdoch, 1924 — Campbellpur
Miss Marian T. Peterson, 1930 — Zafarwal
Miss Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

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Miss N. Addaline Brandon, 1931 — 1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897 — 719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1908 — 32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904 — 212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Laura Reynolds, 1924 — 100 Crosley Ave., Kenmore, N. Y.
Miss Helen C. Sharp, M.D., 1932 — 620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928 — Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893 — Pattersonville, New York
Miss Mary A. Lawrence, 1893 — c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 — Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
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Miss Alta G. French, 1925 — Beni Suef
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Miss Helen J. Martin, 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
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Miss Helen J. Noordewier, 1921 — Luxor
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Miss Stella Robertson, 1922 — Cairo
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Miss Edna B. Sherriff, 1920 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
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Miss Laura B. Walker, 1904 — Mansura
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Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

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Miss Helen R. Brownlee, R.N., 1934 — 215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901 — 1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923 — 126 N. First Ave., Tucson, Arizona
Miss Ruth McCleery, 1931 — Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923 — 1575 Florence Ave., Evanston, Ill.

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Miss Mary E. Coie, 1919 — Khartum North
Miss Una Coie, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
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Miss Mary Jane McKnight, 1922 — Khartum North
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The Junior Missionary Magazine

Mrs. Joseph M. Heagen, Editor

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TIME
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FIFTH
ANNUAL
OBSERVANCE

PRAYER
AROUND
THE
WORLD

JUNE
21,
1938
10 A.M.
E.S.T.

LOOK UP

Let us look up,
For the Lord of Love
Now sits enthroned
In the heavens above.
He, who was laid
In the new-made grave,
Conquered dread death
And came forth to save.

Let us look up
With the faith undim
Christ asks of those
Who would follow Him.
Let us recall,
As Christ did ascend,
He bade us claim
Earth's remotest end.

Let us look up,
From each sordid thing
Earth offers us,
See but Christ our King.
Let us love all
As He did command,
Show forth His love
Over sea and land.

(Mrs. Chas. W.) Elsie Wehling Fulton.
Secretary of Prayer Groups.

Annual India Meeting with Mrs. Boobyer and Mrs. Randles